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## MISCELLANEOUS COMMUNICATIONS.

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### *Sketch of the History and Literature of the Spanish Jews.*

IN connexion with the general progress of literature, no justice has been done to the Jews; and I have deemed it a not uninteresting object to collect together some scattered notices of those of the Spanish Peninsula. The neglected pages of their history are adorned with many an illustrious name, and the tardy tribute of admiration has now been paid to their merits, even in the countries whence they were driven by the malignity and the madness of untutored bigotry. In Spain and Portugal their writings have been lately made the subjects of learned and laborious criticism, and the obligations of science to its unwearied promoters, the Jews of the middle ages, have been distinctly recognised.\* The Spanish Rabbies occupy a deservedly high place in the annals of Hebrew literature; and their descendants, when driven from the land of their forefathers, maintained for some time the reputation of their talents. But the sparks of superior intellect were not long preserved among the scattered embers, and the existing race (in this country at least) seem to have nothing to connect them with their ancestors but their language and their names, and, perhaps, a lingering and undying love for the paternal land which they still venture to call their own. †

\* *Devemos aos Judeos em murta parte os primeiros conhecimentos da Filosofia, da Botanica, da Medecina, da Astronomia, e da Cosmografia.*

A. Ro. dos Santos Litt. Port.  
II. 235.

Fuéron notables los Hebreos en letras,  
En doctrinas, misterios y prodigios.

Lope de Vega, V. 341.

† Though for several centuries the descendants of the Spanish Jews (resident  
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Inquiry soon gets perplexed amidst the darkness of remote antiquity, and perhaps the fables and traditions of unremembered, unrecorded days, have little to invite the historian and the sage. Whether or not we are disposed to believe (on rabbinical authority) that the fleets of Solomon conveyed large bodies of Jews to Spain,\* and that they then founded some of its principal cities; † it is extremely probable that the decree of Claudius, which drove the Jews from Rome, and the destruction of Jerusalem by Titus, induced great numbers to settle there. ‡ In the time of Hadrian we know that Spain was filled with their numerous colonies. §

here) have had scarcely any intercourse with Spain, they have still preserved, and employ in many of their religious services, their original language; and the enthusiasm with which they still think and speak of their "fatherland," seems almost romantic. Purchas mentions, that in his time they preached throughout the Levant in Spanish.

In the mountainous parts of Spain many Jewish families still preserve their religious rites, and in Portugal a greater number. Araijs (the minister of the latter country) lately caused a census to be taken of the Hebrew inhabitants of Viseu and Beaganza, and found they amounted to many thousands. During Lent (when every Catholic is expected to attend his parish church for confession) they commonly emigrate to the larger towns, that they may escape unnoticed in the greater mass of population.

\* Mariana and Montano refer the settlement of the Jews in Spain to a very remote age. Vide Basnage also, VII. ix.

† Malaga, said to be so called from the Hebrew word *Malach*, as it produces an abundance of salt.

‡ These are said (in the Jewish Chronicles) to have fixed principally at Merida. Basnage, VII. x. 8.

§ *Dura nacioe que desterró Adriano.* Lope de Vega; Gibbon's Decline and Fall, xxxvii.

The first mention of the Jews in Spanish history, appears to be about the year 300, when the Iliberitan Council\* decreed that no Christian woman should be allowed to marry a Jew, and that the sacrament should be denied to those who had any intercourse with the Jewish people.†

Under the Gothic monarchs the Jews had often to suffer the pillage and spoliation of their property, of which their rulers availed themselves whenever it suited their necessities; but they were free from personal sufferings till the time of Sisebut, who, instigated by Heraclius,‡ compelled immense numbers to recant, and after confiscation of their goods, drove from his kingdom all who refused to be baptized.§ Many pretended to embrace Christianity, but relapsed as soon as the fear of immediate punishment was removed, and their faithlessness only subjected them to new and greater indignities. The humanity of Sisenandus granted them a temporary respite from persecution;|| but in the reign of his brother Chintila, the fifth Council of Toledo, ¶ (A. D. 637,) decreed that no

king should take possession of the throne, until he had sworn to shew no favour whatever to the Jews, and to permit none but Christians to live unmolested in his kingdom.\* No decrees, no persecutions were successful in rooting out this all-enduring race; and but a few years after (653), Recesuintus applied to the then assembled bishops, (at Toledo,) requesting their advice how to proceed against "the apostate Jews."† Egica made another representation to the same body in 693, entreating them to punish the perfidious Hebrews, whom he accused of plotting with the Moors the subversion of his government.‡ In consequence, the Council (after promising protection and patronage, earthly and heavenly rewards to those who would consent to be converted) commanded that the whole Jewish nation should be given up to perpetual slavery; that all their goods should be confiscated, and their children torn from them, to be taught *the principles of Christianity*.§

Witiza, that enlightened, though calumniated prince, was a noble exception to the bigotry and ferocity of

\* Corona Gotica, I. 57. Consult Notes to the second volume of Mariana, (fol. ed.) 483—499.

† Not long ago an inscription of the fourth century was found at Adra, (anciently Abdera,) referring to a colony of Jews there. Mariana, I. 360.

‡ Heraclius is said to have been alarmed by a prophecy directed really against the Saracens, but which he understood to refer to the Jews, that his crown and his people were in great danger from the circumcised. After driving the Jews from his own provinces, he induced Sisebut to follow in his footsteps, and the latter went far beyond him. Corona Got. II. 106.

§ Among the laws of the Visigoths we find the following: *Horum omnium transgressor quisquis ille repertus fuerit et centum flagella decalvatus suscipiat et debitum multetur exilii poenā; res tamen ejus ad principis potestatem pertineant. Legum Visigoth. Lib. xii. Sec. 3.*

Isidore wrote strongly against this barbarous decree, and it was condemned by the fourth Toledo Council. Isid. Cron. Got. 651; Concil. Tolet. iv. Cap. 56.

|| He ordered that no Jew should be baptized by force. Mariana, VI. v. 283.

¶ "Vedando el concilio Toledano

Tomar el cetro al Rey sin que primero

Limpiase el verdadero  
Trigo con propia mano  
De la cizaña vil que le supprime  
La Santa ley en la corona imprime."  
Lope de Vega.

\* Ordenáron por decreto particular que no se diese la posesion del reyno á ninguno antes que expresamente jurase que no daria favor en manera alguna á los Judios, ni aun permitiria que alguno que no fuera Christiano pudiese vivir en el reyno libremente. Mariana, VI. vi. 292. See also Dialogue III. of Amador Arraiz, 13, and Concil. Tolet. vi. 3.

† Mariana, V. ix. Note, 309.

‡ *Præsertim quia nuper manifestis confessionibus indubiè percepimus hos in transmarinis partibus Hæbreos alios consuluisse ut unanimiter contra gentem Christianam agerent. Concil. Tolet. xvii.*

§ The calm and patient endurance with which the Jews, that "Povo pertinaz no antigo rito," as Camoens calls them, submitted to every species, seems to have excited the astonishment of all Catholic historians. "No le basta (says Faria y Souza) no le basta á esta gente desventurada el verse arastrada, escarnecida, peregrina, despojada de bienes y de honra y echada en las brasas para disimular un poco mas su pertinacia y obstinacion, y no digo olvidar su ley."



this period. He recalled the expatriated Jews.\*

During the reign of the infamous and ill-fated Roderic, we hear little of the Jews. Too deeply engaged in his licentious pleasures in the early part of his reign, and too much perplexed and confounded by the miseries they so speedily entailed on him at a later period, he does not appear to have interfered with this obstinate and untractable people.

Though, if sometimes the liberality of a monarch, more tolerant than the rest of his race, gave to the Jews a short and uncertain repose, during this long era of almost uninterrupted calamity, it may well be imagined they would rejoice in the prospect of a permanent security; and when the Moors were led by their victorious chiefs to the invasion and conquest of Spain, no doubt they found the Jews but little disposed to resist their progress. In truth, Mahommedanism, even in all its proselytizing fury, was far more amiable than the barbarous Christianity of this period, which offered no choice to its victims but conversion or banishment, torture and death. An easy tribute purchased the protection of the successful invaders, who prudently conciliated and caressed a widely extended people, whom common sufferings and sorrows had bound together in the closest connexion. Under the favour of the Caliphs they rose renewed and invigorated from their depressed and degraded state; † "and he," says one

\* We shall find a reason for the slanderous attacks of Catholic writers upon this monarch, if we recollect that he was both humane and liberal. He invited back all who had been banished by the injustice of his father, to whom he restored their wealth, their honours and their reputation; he boldly denied the authority of the Roman Pontiff; he permitted and encouraged the clergy to marry; in a word, he was a Reformer, born, perhaps, an age too soon. After the repeated calumnies of more than ten centuries, the persevering historical diligence of Dr. Gregorio Mayans has restored to him that fame which is so justly his due. Vide *Defensa de Witiza Valencia*. 1772.

† The Jews were no doubt much indebted for their extraordinary advance in science, to their Moorish masters, whom, however, they often surpassed. The era

of their historians,\* "who has not heard of the glory, the splendour, the prosperity in which they lived, is ignorant of that which is most notorious." When the successors of Ali drove the Jews from their oriental stations, great numbers fled to Spain, where they were most cordially welcomed; and as they brought with them much Eastern learning, their arrival gave additional splendour to the schools which at this period were rising in reputation, and afterwards produced so many illustrious men, and had so extensive an influence on rabbinical literature. †

Cordoba, ‡ celebrated in all times for its sages and its heroes, § the birth-place of the Senecas and Lucan—of Abengrad and Maimonides—of Zubar, Abulcasem and Averroes—of Juan de Mena, || Gongora ¶ and Ces-

of their highest reputation begins with the subjugation of Spain by the Moors; it is extended through the reigns of the Caliphs, and decays with the final overthrow of the Mahommedan power. It will be remembered that Spain had become the great seat of Arabic learning; and the extraordinary fact, that Alhacem should have been able to collect, in the beginning of the tenth century, a library of 600,000 volumes, proves the literary spirit of the age.

\* Solomon Ben Virga, p. 8.

† The assertion of G. H. Ursinus, (*Antiq. Heb. Sit. Ac. Cap. 2.*) that literature expired, and barbarism was finally introduced among the Jews at the destruction of the Pumbedita Academy, is surely unauthorized.

‡ It is commemorated by Cicero in his oration for Archias, *Cap. 119.*

§ Cordoba, casa de guerra gente  
Y de sabiduria clara fuente.

So Gongora:

O siempre gloriosa patria mia  
Tanto por plumas como por espadas.

|| I cannot deny myself the pleasure of quoting Juan de Mena's eulogium on his native place:—

O flor de saber y caballeria,  
Cordova madre, tu hijo perdona  
Si en los cantares que agora pregonas,  
No divulgare tu sabiduria.  
De sabios valientes loarte podria,  
Que fueron espejo muy maravilloso,  
Por ser de ti mismo seré sospechoso,  
Dirán que los pinto mejor que debia.  
Laberinto, *Estr. Cap. xxiv.*

¶ See Lope de Vega's animated admiration of Gongora, in his *Laurel de Apolo*.

pedes.\* Cordoba soon obtained so extended a fame, that Jewish students flocked to it from every quarter, and about this period the title of *Sapientissimi* was conferred by common consent on the Spanish Rabbies.† The accident which connected two of the most famous of the Persian Jews, Rabbi Moses and his son Hanoc, with the Cordoba school, greatly heightened its reputation.‡ These illustrious men were raised to the highest dignities, and shared the particular favour of the Caliph Hakim; who, indeed, took every opportunity of encouraging the study of Hebrew literature.§ So great was the increase of the Jewish people under the protection of the Moors, that the school of second rank in Spain (Toledo) is said to have contained, in the beginning of the thirteenth century, no less than 12,000 students, while Barcelona and Granada had also risen into great renown.||

At this period the era of Rabbinism begins—that of Gueonim having ended with the decay of the Persian academies.

R. Moses, who died A. D. 1015, was succeeded by one of his most learned disciples, Samuel Hatevi, on whom the title of Rabnagid was first conferred in Spain. He was a man of rank and influence, being minister of state to the king of Granada, who, in the spirit of his father Hakim,

greatly promoted the spread of Rabbinical learning, by ordering the sacred books to be translated into Arabic,\* and by favouring the learned Jews with repeated marks of his friendship and esteem.†

Joseph Hatevi‡ was selected to fill the honourable station his father had occupied; whose talents, indeed, but not whose prudence, he possessed. The attempts he and other Rabbies made to convert the Moors to the religion of Moses, caused a terrible tumult, and led to a violent persecution, in which he, with many others, perished.§

The Academy of Cordoba continually received new accessions of talent and consequent splendour from the influx of oriental Rabbies; among whom Isaac Alphasi, who died in 1103, æt. 90, is entitled to honourable distinction.||

No period of the literary history of the Jews is so distinguished as the close of the tenth, and the beginning

\* He employed in this work the learned Rabbi Joseph Ben Isaac ben Schatnes, who had been driven from Babylonia, and had found an asylum in Spain.

† An historian, with means to consult and ability to employ the inedited materials connected with the reign of the Moors in Spain, which exist in the Escorial and the Torre at Lisbon, might, I am persuaded, produce a most interesting and important work; and such a work (founded mainly on the authority of Arabic writers) is much wanted.

‡ Maimonides speaks of him with admiration and reverence, as a profoundly learned and incomparable writer.

§ At this period flourished R. Levi Basseli, who wrote on the Rights of Woman, and collected the Laws of the Jews (translated in 1655, by Hottinger), Abengiadi, a famous poet, and Abraham Ben Chija, commonly known by the title of Hanari, (or Prince,) on account of his distinguished talents as an astronomer.

|| The following is an imperfect translation of the beautiful Hebrew inscription which adorned his tomb:

Be it engraved, that the light of the world is gone out;  
And the fountain of wisdom ensepulchred here.  
Mourn, daughters of Zion! The earth is in its decay,  
And darkness is over the land:—weep and lament!  
The tables are broken again! Alphasi is dead!

\* Hablan las musas por el docto Cespedes. V. 334.

† Castro, Prol. to Bib. Esp.

‡ They were made prisoners while at sea by pirates, and brought to Spain. Though their persons were totally unknown, they were received with uncommon kindness at Cordoba, and when their names were discovered, the Jews gave vent to the most enthusiastic expressions of gratitude and joy.

§ Hakim wished to render it unnecessary for his Jewish subjects to travel to the East for instruction, and, in consequence, co-operated with them in making Cordoba superior to the oriental schools. When R. Moses wished to return to Persia, Hakim compelled him to remain where he was.

|| R. Moschi Mikkatzi, Buxtorff, Cap. i. Nomologia, Par. ii. Cap. xxvii. The number is probably an exaggeration, and may be understood, perhaps, of Jewish inhabitants of Toledo.



of the eleventh century. Abenezra, Maimonides and Kimki (contemporaries) are certainly three of the most illustrious men who have ever adorned the synagogue. They were all of them natives of Spain. Abenezra is celebrated as an astronomer, physician, poet and grammarian.\* He is said to have invented the equator to divide the sphere.† His works have been often reprinted and translated into many languages, among which his Commentaries are considered of great interest and importance.‡ He was known to the Jews by the title of Chacam, or the Wise. He was the friend of Moses Ben Maimon, (Maimonides,) whose writings hold, in the general opinion of his nation, the next place to the Talmud and the Mishna.§ He composed (it is said with equal purity) in Hebrew, Chaldee, Greek and Arabic. When Abdelmumen (King of Cordoba) expatriated the Jews who would not embrace Mahommedanism, he fled to Cairo, where he was patronized by the Sultan, who chose him for his physician.|| His genius, learning and judgment¶ have given his works an enduring fame, and they have been repeatedly translated by eminent scholars in Germany, Holland, France and England.\*\* He

died in Egypt, aged 70, and was buried in the land of his forefathers (Galilee). "His death was mourned for three whole days by Jews and Egyptians, and the year of his decease was called *lamentum lamentabile*."\*

David Kimki, entitled by the Jews Ros Hamedakdekim, or Prince of Grammarians, is highly extolled for his immense erudition, not only by Rabbinical writers, but by Hottinger, Buxtorff and Wolfius; as a learned commentator, second to none—as a master of his language, superior to any.†

Time would indeed fail me were I to attempt to give a correct idea of the love of learning, the spirit of inquiry, which distinguished the Spanish Jews.‡ We possess the names

Poocke, Prideaux and Clavering. He is said to have first composed the Jewish creed, which see in Purchas's Pilgrimage, XIII. i. 194.

\* Connected with this period I cannot but mention the sacred poetry of Judah Hatevi, born in Cordoba, 1126, much admired by the Jews. Onarias (Meor Henaim, Cap. xxxvi.) recommends parents to engrave on the hearts of their children an early love for his writings. I must also refer to a singular composition of this time, the Travels of Benjamin of Tudela. Though considerable allowance should be made for the exaggeration of the writer, much interesting information may be collected from this curious narrative. It has been translated into Latin by the celebrated Arias Montano, and also by Constantine L'Empereur, whom Dr. Aikin, in his Biographical Dictionary, calls the Emperor Constantine. A curious anachronism.

† The heads of the Cordoba school, after the thirteenth century, were: Moses Ben Cozi, Moses Nachman, Solomon Ben Adereh, Perez Ben Rabbi, Gerson, Apinim, Aser, Campanton and J. Aboab, who was expatriated by Ferdinand.

‡ A Spanish poet of the twelfth century (Gonzalo de Berceo) puts an unobjectionable confession of faith into the mouth of a Jew:

Dissoli el Judeo: io creer non podria  
Que esse que tu dices que nació de  
Maria

Que Dios es; mas fo ome cuerdo e sin  
folia

Proféta verdadero: io al non creeria.

Milagros de nuestra Señora. The whole of the poem is a most amusing specimen of the devotion and credulity of the age.

\* Consult Zacuth's Book of Lineages, Relando's Analecta Rabbinica, and Assemani's Catal. of the MSS. of the Vatican.

† Hil. Altobel Seni. Tab. X. Cap. xii.

‡ One of his poems on the Game of Chess was translated into Latin by Thomas Hyde, and published at Oxford in 1694, with the original text.

§ It was a common saying among the Jews—"Desde Moseh hasta Mosch, no se levantó como Moseh." Castro, I. 37.

|| He must have been in great repute, for he writes to his friend, R. Samuel Thibon,—"*Muchos (enfermos) tienen que esperar hasta por la noche porque son tantos que acuden que me ocupan toda la tarde; de modo que algunas veces me rinde el sueño de tal manera que me quedo traspuerto en la misma conversacion sin poder articular palabra.*" Ibid.

¶ Jos. Scaliger says of him, that he was the first among the Jews who left off trifling. *Primus fuit inter Hebræos qui nugare desiit.* Eichhorn calls him one of the first, if not the very first, of learned Hebrews.

\*\* Buxtorff, Carpzovius and Baashuyzen, G. J. and D. Vossius, Zeller and Vorstius, Justiniani, Cramer and Deveil,

of more than three hundred authors among them, between the eleventh and sixteenth centuries; and the erudite De Castro has a list of above seven hundred Hebrew books written by them, of the greater part of which he gives some account.\* At a time when the Christian world appeared slumbering in indifference and darkness, they awoke to the sunshine of intellect and knowledge. They had their poets, their orators, their philosophers, their mathematicians, their astronomers. † In the midst of ignorance and intolerance, (of which they were often the victims,) the meanest and least among them could read and enjoy the sacred books, ‡ while their Rabbies were raising to themselves a monument of fame, which will not now be permitted to decay.

It is impossible (in the narrow limits of this paper) to record even the most illustrious names among the Peninsular Jews. The learning of Arisba, the ingenuity of Aubonet Abraham, the profound skill of Isaac Israel Riccini, the various merit of the Abarbanel, the historical knowledge of Zacuth, the controversial dexterity of Cardozo, deserve particular attention. Nor should Duarte Pinel and Usque, the translators of the Bible, § Zamora and Coronel, who assisted Ximenez Cisneros in the publication of his Polyglot, be passed over in silence. || To a Jew (Baena) we owe

a most interesting collection of the poetry of the Old Trobadores, the fathers of modern song, the early masters of the *Gaia Sciencia*, (the cheerful art,) as it was then beautifully called. The verses of Santo Carrion, (who wrote in the beginning of the fourteenth century,) are often both touching and sublime.\* He asks,

Shall the gay sky-lark be despised  
Because his nest is low and lonely?  
Shall song's sweet music be unprized  
When heard from Hebrew minstrels  
only?

So elevated was the rank in society held by the Jews, that it is asserted, and I believe justly asserted, that there is hardly a noble family in Spain which may not trace its origin in the female branches to a Jewish head; and the illustrious race of Davila are descended in a direct paternal line from Hebrew ancestors. †

The history of the Spanish Jews, through the fourteenth and fifteenth centuries, is but a record of varied calamity. ‡ Their sacred books destroyed, their dwellings devastated, their synagogues razed, imprisonments, tortures, assassinations and extensive massacres, make up the melancholy detail. To preach their doctrines was blasphemy, to hear

Version,) that the MSS. employed by Ximenez have been destroyed. The learned professor of Hebrew at Alcalá de Henares, assures me that they all exist at the present moment in the Library of that University.

\* See "Coleccion de los Poetas Castellanos anteriores al Siglo XV." iv. 12-15. We may gather from his writings, (as from the complaints of the Christian authors of this period,) that king Pedro conferred many honourable employments on the Jews:

Ca non so para menos  
Que otros de mi ley,  
Que ovieron muchos buenos  
Donadios del Rey.

† Llorente, *Histoire Critique de l'Inquisition*, xxvi.

‡ One cannot but be amused with the repeated attempts of popes, saints and bishops to convert the Jews, by forcing them into controversy with "holy and eloquent Catholic preachers." These disputes generally ended by a transfer of the unconvincible and untractable combatants to the civil power to be punished for their

\* No doubt many volumes have been destroyed by the ravages of time, and the repeated attacks which the Inquisition directed against Hebrew MSS.

† Eichhorn's List (in his *History of Literature*, II. vi. Sect. 237-243), of illustrious Jews, though tolerably correct as far as it goes, is very imperfect indeed.

‡ Maimonides says, that every Jew was required to possess at least one copy of the Pentateuch.

§ I am tempted to introduce here a literal rendering of their translation of the famous passage of Isaiah ix. 5:

"For to us a child was born, to us a son was given, and the authority was on his shoulder; and the Wonderful, the Counsellor, the Mighty God, the Eternal Father, called his name Sar Salom." P. 187.

And this interpretation was universally adopted by the Spanish Rabbies.

|| It is stated by Michaelis, and has been repeated over and over again, (and among others by the Editors of the *Improved*



them, treason. He who protected a Jew was punished as a rebel; he who insulted or plundered him was deemed a meritorious patriot.\*

It would, however, be doing great injustice to Alonzo el Sabio, not to select his name from among the Spanish monarchs, as a distinguished patron of Hebrew literature. The Alphonsine Tables were drawn up under his immediate direction, by Hazan, a Jew of Toledo. To this illustrious prince we owe one of the earliest translations of the Bible into the vulgar tongue.

It was reserved for the Fifth Ferdinand (the splendour of whose reign was derived from *others*, while its infamy is most truly *his own*), to close "this strange eventful history." In

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intolerable incredulity. See a curious account of the preaching of St. Vincent Ferrer, at Tortosa, where the Jews were commanded to assemble, in Zusita's *Anales de Aragon*. Consult also the Bulls of Benedict XIII. (Sol. Ben Virg. Hist. Jud. 226.) A favourite decree of the Spanish monarchs was issued by Clement V., obliging all Jews to hear sermons thrice a-year, proving that Messiah is come, and that unbelievers deserve every sort of punishment here, and eternal damnation hereafter. Lope de Vega expresses his astonishment at their pertinacity, when it was *only* required that they should surrender their judgment to those who knew more about the matter than themselves:

Proseguen el camino, Catolico, sagrado  
Y rinden ya su entendimiento,  
Vencidos de tan facil argumento.

To holy Mother Church it is most fit  
The stubborn understanding to submit; }  
And that's an easy way of settling it.

The same remedy has been recommended to the obstinate in our days, under a new name, "prostration of the understanding and the will."

\* Why Quevedo has neglected the Jews among the different inhabitants of hell, whom he visited, in his *Sueños de los muertos*, I cannot divine, especially as he says he heard the cries and clamours of *Jewesses* confined in caves beneath the ground. He has not spared them elsewhere. "Siempre la hipocresia farandulera fué solariaga en los Judios. Buscan la honestidad para desvergüenza la religion para impiedades, los generosos para vilenas y autorizan la maldad con el pretexto venerable." III. 89.

1485 he caused "a great process" to be instituted against heresy, and gave to the Inquisitors previous sanction for whatever they should do. In the exertion of such unlimited power they little scrupled to pass the boundaries which prudence would have marked out in a country whose *forms* of civil freedom have excited the admiration even of our days.\* The Arragonese felt how much their liberties were insulted by the delegation of such an intolerable authority, and many of them made common cause with the Jews in opposing the tyrannical proceedings of the Inquisitors. Great and continued tumults were the consequence, and an ecclesiastic, (Arbúes,) one of the most active agents of persecution, was murdered at the foot of the altar.† This event, no doubt, hastened those merciless measures, which from that hour to this have severed the Peninsular Jews from the land of their ancestors. In March 1492 the decree of Ferdinand was issued, commanding every Jew to quit Spain before the following July, on pain of death. The order was signed by the first Inquisitor-general, and was one of his earliest public acts, ‡

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\* The declaration (for instance) of the Arragonese, before they conferred the regal dignity, speaks in the best and boldest spirit of liberty.\* Many interesting circumstances, connected with the old Spanish constitutions, may be found in the *Teoria de las Cortes*, a work written by Marina, and published in Madrid, during the short era of liberty.

† This fellow was sainted by Alexander VII. in 1664. Ferdinand and Isabella erected to his memory a magnificent tomb, whose virtues wrought innumerable miracles. One virtue it claimed was scarcely *miraculous*,

" ——— fortissimus lapis,  
Qui arcet virtute cunctos à se Judæos."

‡ Lope de Vega says of the Inquisition, (it would be hard to say whether equivocally or not,) "Esta santa y venerable

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\* El Justicia de Aragon decia al Rey en nombre de las Cortes y de la Nacion—

"Nosotros que valemos cada uno tanto como vos y que todos juntos somos mas poderosos que vos, prometemos obedecer á vuestro gobierno si manteneis nuestros derechos, fueros y privilegios, y si non, non."

worthy, indeed, of that tribunal which boasted that the blood of more than 300,000 victims, shed in less than three centuries,\* had attested its glorious triumphs.

There are few events in history whose details are so distressing as those connected with the expatriation of the Spanish Jews.† More than 500,000 ‡ wretches were pursued by fire and sword and famine and pestilence, whom it was made felony to assist with shelter, food or clothing. § Some fled to the mountains, where they perished by the hand of assassins, or the less merciful, but no less fatal attacks of hunger. Thousands committed themselves to frail and faithless barks, and were swallowed up, with all they possessed, by the un pitying ocean. Some who reached Naples, brought with them calamities not less frightful than those they left behind, and 20,000 died of the plague, which they introduced into that city. Tens of thousands purchased a temporary protection from John II. of Portugal, and when the truce expired, those whom suffering and disease had spared were landed on the coast of Africa, where the Moors gave them so cruel a reception, || that they hurried back to the inhospitable lands from whence

they had been driven,\* where they apostatized and mingled with the people. † Some were so happy as to reach the more liberal regions of the north, and the works written by them and their descendants, prove that the love of literature could not be extinguished by the terrors of persecution, nor the ravages of death. ‡

B.

SIR,

May 20, 1819.

I BEG leave to introduce myself to you as a zealous Unitarian, whose lot in life is cast more among Trinitarians at the west end of the metropolis, than among those of my own faith; but wherever I find an opening, either by conversation or the loan of books, to introduce a glimmering of the truth, I do not neglect to work with all diligence. And in consequence of my having lately lent two of our many able controversial tracts to a man of rank and fashion, with an inquiring mind, who has always been more a thinker than a reader, I re-

\* Many particulars of these sufferings may be found in "Consolagão as Tribulações de Israel," a book written to console the Jews under their trials, by Samuel Usque, an expatriated Portuguese Jew.

† Many must have been overlooked by John, for in 1496 Ferdinand applied to Manuel of Portugal, urging him to extirpate the infidel race of Jews and Mahomedans, whom, in consequence, he collected together in Lisbon, and ordered them to embark for Africa, after tearing from them their children under 14 years old. Those who could not embark were sold as slaves. "Nós e nossos avós (says a Portuguese historian) vemos o fructo desta acção tam pouco justa." The Jews were treated with infinitely greater severity than the Moors, which Damiam de Goes accounts for, by saying, that the latter might have retaliated on their Christian slaves, while the former were as helpless as miserable.

‡ He who wishes to obtain information respecting the writings of the Spanish Jews, may consult the first volume of Castro's Biblioteca Española. The best account of the Portuguese literary Jews is to be found in the papers written by Anto. Ribo. dos Santos, and printed by the Lisbon Academy of Sciences. Barrios also published, in Amsterdam, an Account of the Poets and Authors among the Jews of his nation.

Inquisición instituida por aquellos esclarecidos, felicissimos y eternamente venerables reyes con que enpenada la libertad de la conciencia vivis quietos, humildes y pacíficos al yugo de la Romana Yglesia. V. 91.

\* Llorente calculates that the Inquisition has caused the total destruction of 500,000 families, and that Spain has lost twelve millions of inhabitants by its devastating decrees. Hist. de l'In. IV. 242.

† For a list of learned Jews driven from Spain, see Inquisition Unmasked, II. 75.

‡ Mariana says 800,000 fled from Castille and Aragon alone; but I conclude this is an exaggeration. VII. 336.

§ Bernalden, a contemporary historian, declares that he saw Jews giving a house in exchange for an ass, and a vineyard for a small piece of cloth.

|| Os Moiros os affrontáram, os roubáram, os escarnicéram e á vista dos pais e dos maridos dormiam com as mulheres e as filhas. Aos consentidos espancavam, aos vozos tiravam as cabeças, aos indifferentes carregavam de opprobrios. Lemos Faria e Castro, VIII. 208.



ceived the following letter from him, with permission to offer it to you without his name, for insertion in your Repository, if you approve of giving it a chance of a reply :

"I have found a great deal of ingenuity in the arguments with which the Trinitarians are attacked, and I am not sorry to see them roughly handled, for there has been a too great mixture of pride and arrogance in the manner of our orthodox explainers of the gospel ; but I must confess, that my feelings of religion incline me to think that the doctrine of Unitarianism leads farther from truth than that of a Deity dividing himself into different characters for the carrying on the design of the creation. There is something captivating in the idea of Unity, but I cannot apply it, in my mind, to any thing but to a state of absolute repose or harmony throughout all space. I can consider God as one single being, concentrating in himself all power and intelligence ; but he can only exist as such, in my contemplation of him, before he determined to manifest his attributes in a system of worlds ; a system, in which power, life and intelligence were to be distributed in a variety of degrees and characters. The Deity in his creation is not the same as to mode of being, that he was antecedent to it. If what was his property exclusively before the creation (namely, power and wisdom and life) is in the creation, God is a component part of his creation. He is wherever there is either power or intelligence or life. I cannot separate my idea of him from the world ; and the Unitarian who tells me that I must not connect my worship of the Deity, with what it is possible to conceive of perfection united with human life, gives me a kind of barren religion, that neither warms my heart nor comes home to my understanding. I cannot believe or not believe as I please ; I can adopt no faith from a principle of fear, interest or duty ; and in dictating belief, the Unitarian is fully as unphilosophical as his opponent. My faith must be given me by a higher authority than that of a preacher of any sect ; and my human nature must have some intercourse with, in other words, some similitude

with a divine nature, to know and have the feeling of what is divine. The Unitarian, in denying the divinity of Christ, drives me farther than I should be (if believing it) from the idea that all men may have, from their nature, a participation in Deity. His simplification of worship seems to me a severation of God from the world. I cannot feel a love for a Deity that creates and then keeps himself, as it were, at a distance from his works. I can only love him as thinking that he is in his own works, governing his own nature, through the weakness and infirmity it has from its subdivision ; leading it to a reunion of parts, and feeling it not inconsistent with his dignity to declare, that even such a frail, humble thing as man, could be one and the same with himself, when the wisdom, the benevolence and the will were the same in both. The Unitarian throws me farther off from the hope of a future state, than the Trinitarian who blends the Deity with the nature of man. The Unitarian tells you there will be a future state, because he finds it promised in the gospel ; but he considers resurrection as a miracle, contrary to the known laws of nature. Now if man can be led to believe that God himself is intimately connected with their nature, he is himself the saving principle which must prevent the whole from perishing. If the Deity can be believed to have been individual in Christ, the individuality of every man may be believed in common consistency to be immortal, and this, without any miracle or contradiction of fixed laws, but in the natural progress of the scheme of creation."

Thus, Sir, does my Correspondent, as it appears to me, admit that Christ is of the same nature with us, but then it is by making us all divinities ; and why I am to be "more warmed" by worshiping derived Deity, connected with "what it is possible to conceive of perfection united with humanity," than by worshiping undervived Deity, does not, I confess, "come home to my understanding." I shall subscribe myself, as on a former occasion,

A STEADY UNITARIAN.

*Kidderminster,*  
*May 4, 1819.*

Sir,  
**T**HE Monthly Repository being a valuable record of Nonconformity, which will transmit to posterity the knowledge of events occurring in the present day that materially affect the Dissenting interest, either generally or in particular instances, you will probably have no objection to an insertion of the following brief narrative of the late sad contention among the Independents at Kidderminster. I shall not pretend to relate its minutiae, some of which are differently stated in the rumours of the town, but merely the transactions of common notoriety.

About ten years ago the Rev. T. H. was elected by the church and congregation assembling at the Old Meeting-house, not quite unanimously, but with few exceptions, to become their settled minister; and he was accordingly ordained there soon after his acceptance of their invitation. At the beginning of his ministry he was considered a very popular preacher, and was ardently esteemed; but as it often happens, when the fondness is at first excessive, before several years had elapsed the visible attachment to him considerably abated, and not long after degenerated with many of his hearers into cold indifference. About four years ago he received intimations from some of the people of dissatisfaction with his ministerial services, and of certain alterations that would be agreeable in several respects. These it is not necessary to detail, but it is proper to observe that the ground of this dissatisfaction was not any change of doctrinal sentiments, either with him or the congregation. Instead of a compliance with their wishes, what was deemed objectionable continued, and consequently increased the discontent until it came to an open rupture. About the end of the year 1816, a meeting of the subscribers was called by a public notice, for important business relating to the congregation, which was for considering the propriety of informing their minister, that his connexion with them must be relinquished at a time to be appointed. Probably from delicacy, as he was present when the notice was given, the particular pur-

pose of the meeting was not explicitly declared; or it might have been judged unnecessary to express the intention, as the state of the society was such as would sufficiently lead all persons concerned in the business, to understand for what purpose they were desired to meet. At the time specified this meeting was held, and the majority, including the principal supporters of the interest, determined that it was desirable that Mr. H. should cease to be the minister of the Old Meeting at the expiration of six months. This was communicated to him, accompanied with the offer of one hundred pounds if he would relinquish the place agreeably to their wishes; but he did not accede to their proposal. When the time fixed for his removal arrived, which was Midsummer 1817, he refused to surrender the pulpit, and having possessed himself of the key of the house he still continued to conduct the service. His conduct in thus retaining the place of worship, in defiance of the congregation's resolution, he attempted to vindicate by applying, as some others have done, the rules of the secular establishment of religion to a Dissenting society, and pleading to this effect, that having been inducted and ordained there, he could not be legally ejected except for heresy or immoral behaviour.

In this conduct he was countenanced by his adherents, who asserted that the decision of the meeting was not fair and equitable, as the notice by which it was called did not plainly express for what purpose it was convened, though those of them who had been subscribers were the minority. Under these untoward circumstances the trustees, acting in concurrence with the majority, had the lock taken off from the door, and another placed there in its stead; but this did not prevent Mr. H.'s still keeping possession, as he had the new lock displaced and another substituted; and for three months he continued preaching to the people, some of whom attended as his friends, and the rest to secure their interest in the building. About the following Michaelmas the trustees acted in pursuance of legal advice, and applied to the high bailiff for constables to be stationed in the



meeting-house, to hinder his entering the pulpit, for which another minister was provided. This, of itself revolting scene, was productive of great uproar there, and on this and several successive Sabbaths the town was in disgraceful confusion. Many of the lower order taking advantage of the contest, proceeded to outrage, by grossly insulting some of the principal people, and breaking several windows. During the contention, on one of the Lord's days, after the constables were withdrawn, a personal conflict ensued between Mr. H., with the assistance of two of his warmest friends, and several of his opponents, who had stationed themselves at the stairs of the pulpit to prevent his ascending to it: in consequence of this the former were indicted for an assault, to be tried at the quarter sessions at Worcester, and were admitted to bail; but the trial never came on, it having been thought advisable to desist from a further prosecution. The issue of these violent proceedings was, that the minister was under the necessity of quitting the meeting-house, when he hired the assembly-room at an inn, and for some months preached to his attendants, still claiming the house for which he had contended, as having a right to officiate there, he being the ordained and proper minister of that place. However this shocking disturbance might be viewed as dishonourable to the cause of Dissent, it is impossible that it should have afforded a pleasurable feeling to any, except the bigoted subjects of a church in which the exercise of just liberty in the choice of a teacher is precluded by purchase or patronage. By all others it must have been painfully witnessed, especially in a town accustomed from the days of the eminent Richard Baxter to a decent observance of the Sabbath. At length, in order to terminate this lamentable affair, and either to give up the house, which their fathers erected for the worship of God, or to silence the minister's claim to it for his life, a proposition was made on the part of the majority of subscribers to nominate an arbitration, and thus have recourse to the wisest mode of settling differences. This being acceded to, both parties entered into a legal engagement, under a penalty of five

hundred pounds, to abide by the decision. Accordingly two arbitrators, a minister and a layman for each party, and an umpire, were appointed, who assembled at Kidderminster about Michaelmas 1818, and having heard all the circumstances of the unhappy contention related by both sides, came to this decision: that the expenses incurred by either party in law proceedings should be added together and jointly defrayed; that Mr. H. might, if he thought proper, return to the Old Meeting-house, and preach there for the space of six months, and that at the expiration of the allotted term he should cease to officiate within the limits of the parish. The time allowed him having elapsed, he has resigned his claim and left the meeting; and the congregation is now at liberty to elect another minister. The people who have adhered to Mr. H. being indisposed to continue their attendance at that place, now he is excluded, are endeavouring to procure a new erection; but whether they will succeed is at present uncertain. I conclude with expressing my sincere hope, that the cause of Non-conformity may never again be dishonoured, in any of its branches, by such contrariety to the Christian spirit and practice.

R. F.

SIR, *York, May 4, 1819.*

MR. FLOWER's letter on the spread of Unitarianism in Kentucky, in your last Number, [p. 242,] having probably excited some interest in many of your readers, I send you the following extract from a letter I received from a valuable friend in Massachusetts, with whom I have the privilege of occasionally corresponding, written in December last.

"Of occurrences among us, that which has most excited public notice, is the removal of Mr. Holley, the most eloquent pulpit orator our country has known, from his society in Boston to the Presidency of Transylvania College in Kentucky. Mr. Holley had distinguished himself by his bold and animated discussion of theological opinions; and though he had surprised some by the freedom of his sentiments, yet his clear and forcible elucidation of Christian doctrines had made a great impression. On his

entrance, however, on his new charge, the alarm was given among the Trans-allegany bigots, and the Presbytery of the state have published a caveat, accompanied with a statement of the necessity of erecting another College, where instruction may be given less dangerous to the Kirk."

CATH. CAPPE.

SIR,

Clapham.

SOMETIME ago you were so kind as to insert a few arguments, [XIII. 235,] which I sent you in favour of the doctrine of atonement. My conviction both of the truth and importance of that doctrine has since become confirmed. Allow me then once more to endeavour to interest your readers in its behalf. It appears to me, that the Unitarian cause suffers more from our unqualified rejection of this article of belief than from any other circumstance. I must premise, that the doctrine of *atonement* must by no means be confounded with that of *satisfaction*: they are totally different things, and the latter to me appears manifestly unscriptural. In the eighth chapter of Dr. Carpenter's "Unitarianism the Doctrine of the Gospel," it is observed, "that the death of our Lord must have had its efficacy in one of these two ways; either it must have acted out of the usual order of Providence, directly producing, without any intermediate agency, some change in the Divine disposition or purposes towards mankind, or it must have been a means operating according to the usual order of Providence, and in the then circumstances necessary to promote the purposes for which he came from God." The Author adopts the latter supposition, and so do I; for it is perfectly consistent with the doctrine of atonement, and that in the full force of the word. I contend, that the death of our Lord was regarded by God as an atonement for sin, principally, if not entirely, (at least, as far as it imports us to understand the matter,) on account of the impressions which, according to the usual order of Providence, it was calculated to make on mankind. The difference then lies exactly here. The respectable Author whom I have quoted, and with him I believe the main part of Unitarians

explain what is said in Scripture about the efficacy of the death of Christ, by considering the importance of which it was, *in establishing Christianity*. Thus for instance, the point which he labours is this; that if Jesus had avoided death, he would have ruined the cause in which he was engaged. On the other hand, it is *here* contended, that the efficacy of our Lord's death, which is principally noticed in Scripture, lay in its tendency to impress on mankind certain seasonable and salutary lessons, such as peculiarly befitted the introduction of the dispensation of grace and forgiveness, to manifest the evil of sin, and make men hate it. Viewing the death of our Lord in this light, it appears to me most eminently and justly an atonement for sin, for the sins of the world; nor can I wonder, that in the Scripture our attention appears to be so often directed to it as such. Does any one then ask me, Do you think that the Scripture represents the death of Jesus as an atonement or expiation for sin? I answer, undoubtedly it does: how can it be denied? Does he further ask, In what way do you suppose it could be so? I answer, because it was an event calculated to impress believers in Christ with a deep hatred of sin; and, therefore, calculated to prevent any abuse to which the grace of the gospel might have been liable, had it not been introduced in connexion with such solemn and striking circumstances. Perhaps he farther asks, But is this doctrine consistent with Unitarian views of the person of Christ? I answer, quite as much so as with Trinitarian: according to either belief, the death of Christ is a great monument of the evil of sin, and a solemn warning to flee from it; it tends to guard those whose sins are forgiven, from thinking lightly of their guilt, or being careless about a relapse. Such is the lesson which the Scripture draws from it. "He that despised Moses' law, died without mercy: of how much sorer punishment shall he be thought worthy who hath profaned the blood of Christ!" There is one misconception against which I wish to guard: I suppose it may be said, but all Unitarians draw such instructions as these from the death of Christ, as well as



those who receive this doctrine. No doubt this is true; but still there will be this difference: those who are led to such an improvement of the death of Christ, by the authority of the numerous passages which are regarded as teaching the atonement, will consider the death of Christ, in this respect, as a much more important and significant event; as forming an integral and necessary part in the plan of redemption: inasmuch as they see it so frequently and expressly pointed out to their notice by God himself, as the way in which they have been saved.

Our Lord's death is thus invested with a holy moral meaning, which is nearly lost when it is viewed so much with an historian's eye, as a mean of confirming truth or advancing a cause. In this influence of the cross of Christ on the heart of a Christian, I think we may see the best explanation of the doctrine of the atonement. Lastly, that Unitarians should allow the extravagance of Calvinists to drive them into an opposite extreme, appears to me lamentable. It is the rejection of this doctrine which makes the great breach between them and the rest of Christians: it is this which makes the hearts of other Christians shrink from their communion as a dead and unholy thing: it is this which makes them to be esteemed impious, presumptuous and God-denying. So thinks the Christian world: for myself I will only say, it is this, possibly, which contributes to shed a chilly influence on their communion, which even they themselves are constrained to acknowledge and lament.

T. F. BARHAM.

SIR, Clapton, June 1, 1819.

EVER since I read your Number for January last, I have designed to offer you some additions to what occurs [p. 53] respecting that very important object of attention for the Unitarian Association, a relief from the enforcement of the present Marriage Ceremony. I mentioned at the meeting in January, that "the Geneva form" was to be found in a collection of papers called the *Phoenix*. In the second volume, 1708, at p. 204, it appears under the title of "Calvin's Common Prayer Book." The begin-

ning of this service is most unpromising to a Unitarian; for though the first words of the *Creed*, *I believe in God the Father*, are in the margin, they are expanded in the text into, *I believe and confess my Lord God, one in substance and three in person, Father, Son and Holy Ghost.*" There is, however, nothing of this theology in "the Form of Marriage," (p. 249). At the close of the service, "the minister commendeth them to God, in this or such like sort: 'The Lord sanctify and bless you: the Lord pour the riches of his grace upon you, that ye may please him and live together in holy love to your lives' end.' Then is sung the 128th *Psalm*, or some other pertaining to the same purpose." These appear to have comprehended all the devotional part of the service. I need scarcely add, that there was no form of wedding with the ring, nor any of the exceptionable language which the Church of England connects with that ceremony. This *Calvin's Common Prayer Book* was "the form used by the *English* at Geneva," during their exile in the reign of Mary. At the end of the French Protestant Testament, published at Charenton, 1668, I find, among other public forms, *La Manière de célébrer le Mariage*. This is in substance the same as the Geneva service. At the end is a short prayer, which, like every reference to the Deity through the whole service, is strictly Unitarian.

I also mentioned at the meeting in January, the very just views of marriage, as a civil contract, entertained by the *Short Parliament* in 1653. That legislature has been assailed by the ridicule of almost all political writers, who, probably, were ill-informed of whom it consisted and how it was employed during the four months of its sitting. I have now before me a collection of their *Acts*, all attested by "Hen. Scobell, Clerk of the Parliament," and "printed by John Field, printer to the Parliament of England, 1653." A perusal of these would, I think, serve to shew that the ridicule attached to "*Barebone's Parliament*," has been very ill deserved.

*Praise-God Barbone*, as he is named in the *List* prefixed to *Scobell*, or *Barbon*, as in the *List* of Commissioners,

under the *Act for an Assessment*, (p. 286,) was one of the seven members for the city of London, though not an *Alderman*. Being a very active member, his name, corrupted to *Barebone* or *Barebones*, was given to the Parliament. His name, *Praise-God*, has, I apprehend, been not unfrequently considered as a name fanatically assumed by himself, whereas there can scarcely be a doubt that it was the choice of his parents, just as *Frewen*, Archbishop of York, was named *Accepted*. It appears also from the last *Classical Journal*, (p. 187,) that in the name of the late celebrated scholar, *Christian Gottlob Heyne*, "*Gottlob* means *praise God*, and is frequently used as a Christian name in that part of Germany where Heyne was born." Another instance, among many which might be mentioned, is *Deodatus* converted into the well-known Italian name, *Diodati*.

Mr. Granger, in his *Biographical History*, (Ed. 2, III. 68,) calls this senator, *Barebone*, and commences a curious note, with the following *gossip's tale*, unauthenticated and unworthy of such a writer. "I have been informed that there were three brothers of this family, each of whom had a sentence to his name; namely, *Praise-God Barebone*; *Christ* came into the world to save *Barebone*; and, If *Christ* had not died, thou hadst been damned *Barebone*. Some are said to have omitted the former part of the sentence, and to have called him only *Damned Barebone*." The senator is then described by Mr. Granger as a "furious zealot," on the authority of *Roger Coke*. In his *Detection*, (II. 89,) speaking of the interval, while *Monk* was maturing his treachery, that Author says, that "*Praise-God Barebones*, with a multitude of watermen and others, (who, it may be, could neither write nor read,) presented a petition to the *Rump*, for the excluding the King and Royal Family." In the next page he denounces "that leering heretic *Barebones*, and all his rabble." The time, however, is arrived when we look back, not without respect, upon *watermen and others*, even a reputed *rabble* who, like *Milton*, and unlike the courtly *Presbyterians*, would have saved their country from the

deep disgrace of the *Restoration*. But I return to the *Acts* of the *Short Parliament*, from a digression into which I have insensibly wandered.

Among several of a useful public tendency, is that to which I referred, and which you will probably wish to preserve *entire*, as now become an historical curiosity. It not only respects the contract and registry of marriage, but also the registry of births and burials. Much in the manner of this *Act*, marriage is recognized and regulated as a civil contract by the *Code Napoleon*, (Nos. 75, 165,) and happily for France, it has been adopted, with whatever reluctance, in the *Code-Royale* of that legitimate race, with whose government she has been again blessed by the bayonets of Britain and the Holy Alliance.

J. T. RUTT.

"*An Act touching Marriages and the Registering thereof; and also touching Births and Burials. Wednesday the 24th of August, 1653. Ordered by the Parliament, that this Act be forthwith printed and published. Hen. Scobell, Clerk of the Parliament. London, printed by John Field, Printer to the Parliament of England. 1653.*"

"Be it enacted, by the authority of this present Parliament, that whosoever shall agree to be married within the Commonwealth of England, after the nine and twentieth day of September, in the year one thousand six hundred fifty-three, shall (one and twenty days at least before such intended marriage) deliver in writing, or cause to be so delivered unto the register, (hereafter appointed by this Act,) for the respective parish where each party to be married liveth, the names, surnames, additions and place of abode of the parties so to be married, and of their parents, guardians or overseers; all which the said register shall publish or cause to be published, three several Lord's days, then next following at the close of the morning exercise, in the public meeting-place, commonly called *The Church or Chapel*, or (if the parties so to be married shall desire it) in the market-place next to the said church or chapel, on three market days, in three several weeks next following, between the hours of eleven and two; which being so performed, the register shall (upon request of the parties concerned) make a true certificate of the due performance thereof; without which certificate, the persons hereinafter authorized



shall not proceed in such marriage: and if any exception shall be made against the said intended marriage, the register shall also insert the same, with the name of the person making such exception, and their place of abode, in the said certificate of publication.

"And it is further enacted, That all such persons so intending to be married, shall come before some justice of peace within and of the same county, city or town corporate, where publication shall be made as aforesaid; and shall bring a certificate of the said publication, and shall make sufficient proof of the consent of their parents or guardians, if either of the said parties shall be under the age of one and twenty years: and the said justice shall examine, by witnesses upon oath or otherwise, (as he shall see cause,) concerning the truth of the certificate, and due performance of all the premises; and also of any exception made or arising; and (if there appear no reasonable cause to the contrary) the marriage shall proceed in this manner:

"The man to be married, taking the woman to be married by the hand, shall plainly and distinctly pronounce these words:

"I, A. B., do here in the presence of God, the searcher of all hearts, take thee, C. D., for my wedded wife; and do also, in the presence of God and before these witnesses, promise to be unto thee a loving and faithful husband."

"And then the woman, taking the man by the hand, shall plainly and distinctly pronounce these words:

"I, C. D., do here in the presence of God, the searcher of all hearts, take thee, A. B., for my wedded husband; and do also, in the presence of God and before these witnesses, promise to be unto thee a loving, faithful and obedient wife."

"And it is further enacted, That the man and woman having made sufficient proof of the consent of their parents or guardians as aforesaid, and expressed their consent unto marriage, in the manner and by the words aforesaid, before such justice of peace, in the presence of two or more credible witnesses; the said justice of peace may and shall declare the said man and woman to be from thenceforth husband and wife; and from and after such consent so expressed, and such declaration made, the same (as to the form of marriage) shall be good and effectual in law. And no other marriage whatsoever within the Commonwealth of England, after the twenty-ninth day of September, in the year one thousand six hundred fifty-three, shall be held or accounted a marriage according to the laws of England. But the justice of peace, (before whom a marriage is solemnized,) in case of dumb persons, may

dispense with pronouncing the words aforesaid; and with joining hands in case of persons that have no hands.

"And that a true and just account may be always kept, as well of publications, as of all such marriages, and also of the births of children, and deaths of all sorts of persons within this Commonwealth; Be it farther enacted, That a book of good vellum or parchment shall be provided by every parish, for the registering of all such marriages, and of all births of children, and burials of all sorts of people within every parish; for the safe keeping of which book, the inhabitants and householders of every parish chargeable to the relief of the poor, or the greater part of them present, shall, on or before the two and twentieth day of September, in the year one thousand six hundred fifty-three, make choice of some able and honest person (such as shall be sworn and approved by one justice of the peace in that parish, division or county, and so signified under his hand in the said register book), to have the keeping of the said book; who shall therein fairly enter in writing all such publications, marriages, births of children and burials of all sorts of persons, and the names of every of them, and the days of the month and year of publications, marriages, births and burials, and the parents', guardians' or overseers' names: and the register in such parish shall attend the said justice of peace to subscribe the entry of every such marriage. And the person so elected, approved and sworn, shall be called *The Parish Register*, and shall continue three years in the said place of register and longer, until some other be chosen, unless such justice of the peace, or the said parish, with consent of such justice, shall think fit to remove him sooner. And for such publications and certificate thereof, twelve pence and no more may be taken; and for the entry of every marriage, twelve pence and no more; and for every birth of child, four pence and no more; and for every death, four pence and no more; and for publications, marriages, births or burials of poor people who live upon alms, nothing shall be taken. And the said justice of peace (if it be desired) shall give unto the parties so married, a certificate in parchment, under his hand and seal, of such marriage, and of the day of the solemnization thereof, and of two or more of the witnesses then present; and the justice's clerk for this certificate may receive twelve pence and no more. And if such certificate shall be produced to the clerk of the peace for that county, and request made to him to make an entry thereof, then the said clerk of the peace is hereby required to enter the same in a book of parchment to be provided for that purpose, and kept amongst the records of

the said sessions, and to restore the said certificate; for which entry the clerk of the pence may receive four pence and no more.

"And be it further enacted, That if any person, by violence or fraud, shall steal and take away, or cause to be stolen or taken away, any person whatsoever, under the age of one and twenty years, with intent to marry the said person in this Commonwealth, or in any other place, such person and persons so stealing and taking away, or causing to be stolen and taken away, shall forfeit his and their whole estate real and personal, one half thereof to the Commonwealth, and the other half to the use of the party so taken away, to be recovered by any suit on behalf of the Commonwealth; or by any action in a court of record, brought by their parent, guardian or overseer, and shall farther suffer strict and close imprisonment, and be kept to hard labour in some house of correction or other public working-house during life; and every person that shall be convicted upon indictment, presentment, or by any due course of law, for aiding or abetting any such violence or fraud, shall be imprisoned, and kept at hard labour (as aforesaid) during the space of seven whole years next after such conviction; and any pretended marriage, that at any time hereafter shall be obtained by any such violence or fraud, is hereby declared null and void.

"And it is further enacted, That where any guardian or overseer shall betray any trust touching any child, by seducing, selling or otherwise wilfully putting such child into the hands or power of any person who shall marry such child, without his or her free consent, such guardian or overseer shall forfeit double the portion which of right did belong to such child, one moiety thereof to go to the Commonwealth, and the other to the child so married as aforesaid, to be recovered by any action, bill, plaint or suit, in any court of record, by the party wronged, or any other person on his or her behalf.

"And it is hereby declared and enacted, That from and after the nine and twentieth day of September, one thousand six hundred fifty and three, the age for a man to consent unto marriage shall be sixteen years, and the age of a woman fourteen years, and not before; and any contract or marriage had or made before the respective ages aforesaid, shall be void and of none effect.

"And it is further enacted, That the hearing and determining of all matters and controversies touching contracts and marriages, and the lawfulness and unlawfulness thereof; and all exceptions against contracts and marriages, and the distribution of forfeitures within this act, shall

be in the power, and referred to the determination of the justices of peace in each county, city or town corporate, at the general quarter sessions; or of such other persons to hear and determine the same, as the Parliament shall hereafter appoint.

"And be it further enacted, That all and every offence and offences, at any time or times hereafter, committed or done upon or beyond the sea, contrary to the tenor and true intent and meaning of this act, shall and may be tried in any city, town corporate, or county where the person or persons so offending shall be apprehended or attached for the offence or offences aforesaid.

"And it is also enacted, That where there are small parishes, or places not within any parish, or no usual morning exercise on the Lord's days in the aforesaid meeting-place, the justices of peace, at their general sessions, or any three or more of them, may unite two or more such parishes, or such places to other parishes, (at their discretions) which shall be accounted one parish, as to the matters only within this act; and one register to serve for such parishes and places so united.

"And be it enacted, That all and every the persons in this act mentioned, may and shall, in their several places, by virtue hereof, put in execution all and every the powers and authorities respectively to them limited by this act, any law, statute, custom or usage to the contrary notwithstanding. And all register books for marriages, births and burials already past, shall be delivered into the hands of the respective registers appointed by this act, to be kept as records.

"And it is lastly enacted by this present Parliament, and the authority thereof, That this present act shall be in force in *Ireland*, from and after the first day of December, which shall be in the year of our Lord one thousand six hundred fifty and three."

SIR, *London, May 5, 1819.*

AT this time, when a large portion of the Unitarians in this nation are petitioning their legislators for an alteration in the Marriage Law, (so far as concerns themselves as a Dissenting body,) I presume many of their active minds will be employed in considering what form or ceremony will be best adapted to their peculiar situation and circumstances.

The form adopted by that respectable religious Society called Quakers, appears to me to be at once effective, and consistent with Christian simplicity and Unitarian principles: on this account I have felt desirous of



communicating it to the Unitarian body, through the medium of the Monthly Repository. It is as follows, viz.

"The parties intending to join in marriage, are first to declare their intention at the meeting whereof they are members, in terms of the following import, viz. the man, *that he intends to take D. E. to be his wife, if the Lord permit*: the woman, *that she intends to take A. B. to be her husband, if the Lord permit*.

"If the parents or the guardians of the parties be present, they are to declare their consent; if absent, a certificate or certificates are to be produced, signifying, *that it is with their consent the parties proceed to accomplish their intended marriage*; which certificates are to be signed by the parents or guardians, and attested by two witnesses.

"It is also usual for the meeting to appoint a few Friends to 'inquire into the clearness of the parties from other marriage engagements; and if there be issue by a former marriage or marriages, to see that the children's rights be legally secured; likewise to take care that public notice of the said intended marriage be given at the close of a First-day (Sunday) meeting, to which the parties respectively belong, in the following manner: *Friends, there is an intention of marriage between A. B. of C., and D. E. of F. If any person have any thing to object, let timely notice be given. And the Friends appointed are to make report at a subsequent meeting; when, if no objection arise, liberty is to be granted to the parties to solemnize the marriage.*'

"Marriages are to be solemnized at the usual week-day meeting, or at a meeting appointed at some seasonable hour in the forenoon, on some other convenient day, and at the meeting-house to which the woman belongs.

"Towards the conclusion of the said meeting the parties are to stand up, and taking each other by the hand, to declare, in an audible and solemn manner, to the following effect: the man first, viz. *Friends, I take this my friend, D. E., to be my wife, promising, through Divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us*; and then the woman in like manner: *Friends, I take this my friend, A. B., to be my husband, promising, through Divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.*

"A certificate, (with a five-shilling stamp affixed,) in the following form of words, is then to be audibly read by some

proper person, the express names and description of the parties being first inserted: they are then to sign the same; the man first, the woman with her maiden or widow name; the relations next, and such others present at the solemnity as think proper.

*"The Form of the Certificate.*

"A. B., of \_\_\_\_\_, son of D. B. of \_\_\_\_\_ in the \_\_\_\_\_ of \_\_\_\_\_ yeoman, and E. his wife, and D. E., daughter of M. E., of \_\_\_\_\_ in the \_\_\_\_\_ of \_\_\_\_\_ draper, and M., his wife, having declared their intention of taking each other in marriage before the monthly meeting of Friends, commonly called Quakers, of \_\_\_\_\_, in the \_\_\_\_\_ of \_\_\_\_\_, the proceedings of the said A. B. and D. E., after due inquiry and deliberate consideration thereof, were allowed by the said meeting, they appearing clear of all others, and having consent of parents (or guardians, as the case may be). Now these are to certify, that for the accomplishing their said marriage, this \_\_\_\_\_ day of the \_\_\_\_\_ month, in the year one thousand eight hundred and \_\_\_\_\_, they, the said A. B. and D. E., appeared at a public assembly of the aforesaid people, in their meeting-house in (or at, as the case may be), and he, the said A. B., taking the said D. E. by the hand, declared as followeth:

"And the said D. E. did then and there, in the said assembly, declare as followeth:

"And the said A. B. and D. E., as a further confirmation thereof, and in testimony thereunto, did then and there to these presents set their hands.

"A. B.

"D. E.

"We being present at the above-said marriage, have also subscribed our names as witnesses thereunto, the day and year above written." \*

The foregoing is the whole of the marriage ceremony used in the Society of Friends; but in addition, it is ordered,

"That two registers of all marriages, agreeable to the following form, be signed at a convenient time on the day of marriage, by the parties themselves, and by three witnesses, and be carefully delivered to the next monthly meeting; one of them to be preserved in a proper book to be kept for that purpose; and the other to be carried to the quarterly meeting, to be fixed into a proper book, and indexed.

\* This certificate is always given to the parties married.

*"Form of Marriage Registers."*

"On the \_\_\_\_\_ day of the \_\_\_\_\_ month, one thousand eight hundred and \_\_\_\_\_, A. B. of \_\_\_\_\_, son of D. B. of \_\_\_\_\_, in the \_\_\_\_\_ of \_\_\_\_\_, yeoman, and E. his wife, and D. E., daughter of M. E., of \_\_\_\_\_, in the \_\_\_\_\_ of \_\_\_\_\_ draper, and M. his wife, took each other in marriage, in a public assembly of the people called Quakers, in (or at) \_\_\_\_\_, in the presence of us,

"C. F., of \_\_\_\_\_, Farmer,

"G. H., of \_\_\_\_\_, Grocer,

"J. L., of \_\_\_\_\_, Mason.

"This marriage was solemnized between us,

"A. B.

"D. E."

If any of your readers wish for more particular information than I have given, on this or any other subject connected with the religious discipline of the Society of Friends, they may find it in a work, entitled, "Extracts from the Minutes and Advices of the Yearly Meeting of Friends, held in London from its first Institution." London: printed and sold by W. Phillips, George-yard, Lombard-street.

W.

*Sheffield,*

SIR, April 19, 1819.

IN addition to the remarks which were made in your Repository for last January, [p. 40,] respecting the ancient *προσευχαι*, as to their situation, not only on low grounds, but on hills and mountains, and the religious purposes to which they were devoted, I would observe, that there are many broken remains still to be met with, which may have belonged to edifices of this kind. These structures, open to the heavens, afforded a powerful aid to religious contemplation and prayer. I think it not improbable, that when our Saviour "took his three disciples, Peter, James and John, and brought them up into an high mountain *ἀπὸ τῶν ἰδίων*, and was transfigured before them, their retreat was to a *προσευχή*; and the transfiguration might be presented within its walls. A place consecrated to religious contemplation—a place to which our Lord had, perhaps, often resorted on former occasions to hold communion with "his Father and our Father, his God and

our God," and to receive from him direction and support, a place peculiarly adapted to privacy and seclusion from the world, was indeed well fitted for the display of that wonderful and splendid scene.

The word *διανυκτερεύω* (*ἢν διανυκτερεύω*), which is applied to our Saviour on the mountain, the night before he made choice of his disciples, (Luke vi. 12,) is very expressive of vigilance and intenseness of mind.

Schleusner, among other explanations which he gives of it, has the following:—"Vigilo," "noctem insomnem duco." The last sense is adopted by the late Mr. Wakefield. The whole verse is rendered in the following manner:—"Now in those days he went out into the mountain to pray; and continued awake all night in the house of prayer to God."

With respect to the substitution of *αὐτοῦ* for *τοῦ* or *τοῦ Θεοῦ*, at the close of this verse, the reference should have been made to the Vienna MSS., and not the Cambridge MS., which ends the verse with *προσευχῇ*. [Vide Griesbach's Greek Testament, apud Notas et varias Lect. in loc.]

NATH. PHILIPPS.

*Dukinfield,*

SIR, October 12, 1818.

A VERY elegant writer has made a distinguished Roman to compliment Plato as "reasoning well" on the immortality of the soul. And notwithstanding the Divine declaration to Adam, that "dust thou art, and unto dust shalt thou return;" this fond prepossession in favour of immortal life, has been cherished through every succeeding age of his posterity. The advocates of this opinion have appealed to this universal sentiment of mankind, as an evidence which the voice of nature utters in its favour. The assumption of an indestructible principle, an emanation of the Divine nature being united with our perishable frames, has had, in the progress of education, too many delightful excursions into the realms of mind associated with it, to be easily relinquished. The Pagan theology, hero worship, demoniacal possession, the metamorphosis of the poets, the purgatory of the divines, the lighter



imagery of the Rosicrucians, down to the domestic fairies of our own country, have all had their dominion over popular feeling from this source. With such a host of allies to combat, serious as well as profane, with all our early impressions, our "fond desires, our longings after immortality," the "dying entire," the "perishing whole," is a state to which sentient beings will never bring a perfect acquiescence, until Christianity and philosophy shake hands, piety and the Divine promises "kiss one another."

The metaphysical arguments brought to the discussion of this important topic, in the present view of it, will be altogether omitted. The Mosaic account of the fall of man, it is presumed, is in perfect accordance with the glad tidings of his restoration by the second Adam. However the learned vary in their opinions on this subject, whether Moses has given us a fragment only of a more perfect history irretrievably lost, or an ancient allegory, the true meaning of which time had obliterated from the account handed down to us, all are agreed that disobedience to a Divine command altered the condition of our first parents. Formed of the dust of the earth, the privilege of paradise, the reward of a perfect obedience appears to have been to "live for ever." This perpetuity of existence, the tree of life possessed the power of continuing, more potent than the fabled power of the goddess, who

"Promised, vainly promised to bestow  
Immortal life exempt from age and  
woe."

Banished the seat of bliss, prevented from "putting forth his hand and taking also of the tree of life," man became mortal, and his doom was, to return to dust. This complete forfeiture of immortality would necessarily become the subject of longing regret to Adam and his immediate descendants. Their wishes, however blighted, would still continue; and the fondness of anticipation lingering over the termination of present existence, would naturally transfer the realization of its hope, to the ideal hereafter of the grave. Hence all the beautiful illusion by which the first philosophers and poets were trans-

ported, still to exhibit that as belonging to our nature, which

"Man's first disobedience, and the fruit  
Of that forbidden tree"

had altogether put out of our reach.

Upon this total mortality of man the gospel comes

"With new-born day to gladden mortal  
sight,  
And gild the courts of heaven with  
sacred light."

The perfect obedience of the second Adam has restored to his followers all that was lost by the transgression of the first. Hence the peculiar propriety of his name. Hence all those radiated expressions of triumph; the leading "captivity captive," the "first-born," "the only-begotten," by whom "life and immortality were brought to light," the "captain of our salvation"!

Should this view of the subject prove correct, divesting man of all physical and constitutional claims to immortality, what a lever of incredible power will be afforded to the spreading of Christianity! Much that has been thought ambiguous, will become plain, much understood metaphorically, will appear direct and appropriate forms of expression. Should the natural immortality of man be found as repugnant to sound philosophy, as it is uncountenanced by divine revelation, the importance, the paramount obligation, the infinite advantages of the Christian dispensation are all strengthened and exalted!

To follow this up, Mr. Editor, by appropriate argument and scriptural illustration, would far exceed the limit of your pages. Those who think it deserving of attention, are requested to read their Bible, with this predominant feature of it annexed to the perusal. With this humiliating view of fallen man, "fallen from his high estate," contrast the perfect obedience of our Lord; the advantages he has procured in the Divine promises of future life; and a super-human nature will appear incompatible with his character. Our surprise will be much lessened in finding Paul a Materialist, and the Scriptures, previous to the appearance of Christ, altogether silent on the rewards of a future life. On the retrospective influence over futurity, annexed to the resurrection

of Jesus, we are not favoured with any direct information, except in the appearance of Moses and Elias to him. Perhaps it may be found to be as complete as the prospective assuredly is. The declaration of Dr. Watson, which occurs in his correspondence with Mr. Gibbon, will, on this view, appear equally reputable to the philosopher and divine: "*I have no hope of a future existence, except that which is grounded on the truth of Christianity.*" [Mon. Repos. XIII. 130.]

In submitting these thoughts to the Monthly Repository, I feel considerable reluctance on account of their singularity. On lighter subjects novelty, if attainable, is not devoid of peculiar recommendation; but where the ground has been so often beaten over by the greatest of minds, any new mode of scriptural investigation must necessarily excite, in a considerable degree, hesitation and doubt as to its accuracy. Aware of this disadvantage, and conscious of great inability, compared with the importance of the subject, if I lose my way, where others have gone in perfect safety, or sink where they have soared; mistake is, perhaps, preferable to want of effort, and involuntary error to total inactivity.

W. H.

SIR, March 24, 1819.

THE silence of the Jewish Scriptures respecting a future state of existence, has often appeared to me a very surprising circumstance. Did the patriarchs, and after them the Jewish nation, down to the time of Christ, believe that the existence of man would be perpetuated beyond death, or did they not? I should be greatly obliged to any of your learned correspondents, to throw some light on this, to me, interesting subject. Whichever supposition is adopted, it seems attended with difficulties.

If the Jews believed in the immortality of man, why do we find the subject so seldom, or as some will say, never hinted at in their writings? One would have expected that its importance would so fill their minds, that in writing professedly on religious subjects it would perpetually recur, and be clearly and distinctly stated, as both a motive to obedience and a consolatory ground of hope.

Such, at least, we find to be the effect of this persuasion on the minds of Christians. Scarcely can a page be read, either in the New Testament or in the theological writings of Christians in after ages, without finding the future existence of man either plainly stated or implied. How comes it to pass then, if the Jews possessed this belief, that in places innumerable, where we might expect to meet this doctrine, it is passed over in silence? What pious Christian parent, in the affecting situation of Israel blessing his sons, whom he had collected around him in his last hours, would have omitted to mention this grand article of his creed, this reviving hope, which disarms death of its terrors, and is the best consolation to survivors, as it allows them to entertain the hope of a reunion beyond the grave!

We are filled with just admiration at the noble and exalted sentiments of the Jewish writers, respecting the being, perfections and universal dominion of the one true God; but why, when they speak of his moral government of the world, do they not illustrate the doctrine of his providence, by adverting to a future economy of things, where a just retribution will take place? The Psalmist confessed that his feet had well nigh slipped, when he beheld the prosperity of the wicked; and that, for the moment, he was ready to conclude that in vain had he washed his hands in innocency, for he was plagued all the day, and chastened every morning; and when, at length, having reflected more maturely on the subject, he is able to reconcile these dispensations with the equity of Divine Providence, it is not by looking forward to another state of being, where the righteous will be rewarded, and the wicked suffer according to their crimes; for he looks no farther than the grave, and considers the sudden destruction and premature end of the ungodly as their punishment.

What fairer opportunity could be afforded for bringing forward to advantage the doctrine of a future state, than in the famous controversy in the book of Job, respecting the Divine purposes in the afflictions of mankind? How is it then, if Job and his three friends believed in this doctrine, that



they do not bring it forward to elucidate the subject? With regard to the words of Job, so frequently quoted as referring to a resurrection from the grave, "I know that my Redeemer liveth," &c., they appear to me to express solely the confidence he had in God, his Redeemer from his present state of suffering; and his firm persuasion, founded on the equity of his Maker, that though after his skin, already black upon him, worms should destroy his body, yet in his flesh should he see God: that is, rejoice again in health before him; and the close of the narrative shews that his confidence was just. When we, as Christians, read the Scriptures of the Old Testament, we are apt to accommodate them to our own views, and to put constructions on certain phrases, which, without our previous belief we should not do. This will, perhaps, be found to be the case with regard to most of those places where the doctrine of our immortality is supposed to be taught.

But allowing there are a few passages from which this hope may be inferred, yet the difficulty is not removed; for why are there a few only? If the writers who penned them, really believed that they should triumph over death, why are they so cautiously sparing in their statement of this belief? Why are we left to draw our conclusions respecting their opinions on this interesting point from inferences only? These are some of the difficulties that seem to me to arise, on the supposition that the Jews believed in the immortality of man.

On the other hand, if we suppose they had not this belief, other, and perhaps greater, difficulties present themselves. For can we easily conceive that this nation, so enlightened on the subject of religion, this chosen people of God, should alone, of perhaps all the nations of the earth, be destitute of the animating hope of outliving the ruins of mortality? The nations that surrounded them, Heathen as they were, indulged this soothing expectation. Their poets embellished the doctrine of a future state in their writings. Their philosophers attempted, by subtle and metaphysical reasoning, to prove it; and the common people, with easy

credulity, implicitly received it. Nor can we even now readily find a nation either barbarous or learned, without some expectation of this kind; for though the clear proof of a future state can be found only in the New Testament, where it is established beyond a doubt by the mission of Jesus Christ, yet the desire of it is found every where, and this desire is usually attended with hope. How then can we suppose that the nation of Israel were strangers to this doctrine? Why should this "pleasing hope, this fond desire, this longing after immortality," be less strong in *their* breasts than those of the *rest* of mankind? If, however, they had not this hope, so general amongst men, what cause can be assigned? Was it their gross ignorance? But nations far less refined did then, and do still, possess it. Was it a perfection in philosophy, which taught them to reject the arguments on which others founded their belief of the immortality of the soul? But for philosophical knowledge they appear not have been distinguished. Their superior knowledge lay chiefly in their sublime theology; and this was not the effect of their own discoveries, but taught them by a divine revelation. Besides, if they differed from the Heathen on the subject of man's immortality, did they not expose this supposed error of the Gentiles as they did their other errors? Moreover, if the Jews in ancient time believed not in a future state, how is it that the Jews believe in that doctrine now? On what do they found that belief, and in what period of the history of their church, did so surprising a revolution in their opinions take place, as must have done, if their fathers, when the Old Testament was penned, had not this belief? And what was the cause of that change? In some of the Apocryphal writings we find the doctrine of a future life clearly stated, especially in the 2d book of Esdras, and in the Wisdom of Solomon. When were they written?

At the time when our Saviour appeared, it seems the Jews were divided in their opinions respecting man's immortality. The Pharisees, who were probably by far the most numerous sect, believed in that doctrine; the Sadducees rejected it. How long had there existed this difference

of opinion among them? In what period of their history did these sects first arise; and which of them most resembled their forefathers, and were the most correct interpreters of their sacred writings on this point?

Perhaps some of your learned Correspondents will be kind enough to communicate their thoughts on this subject. By so doing they will confer a favour on many, probably, as well as myself, who have felt the difficulties I have now stated.

X.

Hereford,

May 11, 1819.

SIR,

IT has been said, that in the Church of England we have Calvinistic Articles, a Popish Liturgy, and an Arminian Clergy. This saying was, I believe, more strictly applicable to our Establishment thirty or forty years ago than it is at the present day, owing to the exertions of a society, commonly known by the title of Evangelical, to produce a closer correspondence betwixt the creed of the clergy and the articles to which they subscribe. Till within these very few years, however, no movement had been made by this society in the city of Hereford, and till the introduction here of the Rev. H. Gipps, the saying above referred to was as applicable to this town, as it had formerly been to the kingdom at large. This state of things had, however, produced a good deal of supineness and indifference upon religious topics, both amongst the clergy and laity. Mr. Gipps has, by his preaching, roused both into considerable activity, exciting much opposition on the part of the former, and making a great number of converts amongst the latter. Very recently a controversy has arisen betwixt the two parties on the nature of baptism, and pamphlets have been published on both sides, upon the subject of regeneration. Under all these circumstances, therefore, I cannot but regard the present as a crisis peculiarly favourable to the introduction of rational notions of religion, and beg leave to call the attention of the Unitarian Fund to this untried ground, thinking it well worthy of a visit from one of their missionaries, for whose valuable labours Calvinism seems to be preparing a prospect of success in

various places, which must be truly cheering to every friend to the diffusion of pure Christianity.

BEREUS.

SIR,

WITH respect to the union of the Burghers and Antiburghers, about which inquiry was made in the Repository, [p. 130,] as far as I can learn, the only difference between them was, that the Burghers left their members free, either to take or not the oath required of all burgesses in Scotland, "to support the constitution in church and state as by law established," while the Antiburghers expelled from their communion all who took that oath. Both are governed by Presbyteries and Synods, and subscribe the Confession of Faith of the Church of Scotland; so though they may easily unite together, yet, I trust, the English Dissenters, even the Calvinists, understand the principles of Dissent too well, and are too independent, ever to submit to any human confession of faith, or to the government of Presbyteries. The best account of the Burghers and Antiburghers is to be found in the Encyclopædia Britannica, article Seceders.

T. C. H.

SIR,

London, May 4, 1819.

I BEG leave to inform your respectable Correspondent Mr. B. Flower, and those who have read his strictures in the Repository for March last, [p. 162,] that the true reason why the people called Quakers have not disowned or even censured Mr. Walker for any part of his principles or sentiments is, that Mr. Walker is not a member of that Society; nor has he ever been at any period of his life.

Permit me to add, that I cannot believe the Society of Friends will ever flourish, while their intellectual and religious darkness is so very great, as to prevent them from seeing the extreme impropriety of disowning, and ceasing to have Church-fellowship with, such sincere, such amiable, such exemplary Christians as Hannah Barnard, Thomas Foster and William Rathbone.

B. Y.



Sir, London, June 2, 1819.  
**A**S you have often solicited information respecting deceased Dissenting ministers, I take the liberty of sending you some lines which I copied from a tall, handsome grave-stone, standing about the middle of the burial-ground belonging to the Parish Church of Kidderminster, in the county of Worcester. It runs thus:

M. S.  
 Thomæ Hornblower, V. D. M.  
 Qui, à primis annis,  
 Deo dicatus, et in sacris diù operatus,  
 Manus doctrinâ, precibus et vitâ sanctum  
 ornavit:  
 Solatium dare, consilio juvare  
 Cuique dimensum prebere, calluit,  
 Ad omnia pietatis munia paratus  
 Cum summâ humanitate, tum mirâ comi-  
 tate imbutus.  
 Quâ filius, frater, conjux, amicus,  
 Et pastor simul ecclesiæ,  
 Multum inclaruit.  
 In hoc oppido natus Maii 19, 1715.  
 Birminghamiæ defunctus Sept. 29, 1766.

Closely adjoining this stone, is another which is very low, and only large enough to contain the following very simple inscription:

"To the memory of Mary, the wife of Joseph Green, and daughter of John and Hannah Hornblower; she died on the 19th of March, 1744, aged 29 years.

Believe me, friend,  
 A virtuous life stands more in stead,  
 Than long eulogiums when we're dead."

It is observable, that Mary Green died more than twenty years before the minister; it would, therefore, be curious to ascertain whether the small stone was set up soon after her death, in which case, the sentiment it bears must have been purely accidental; or whether it was not placed there *after* the death of her reverend relative, and intended as a sarcastic reflection upon the person who composed the Latin epitaph, or upon those who had spent their money in erecting a stone of so unusual a size.

If this communication should meet the eye of any very old member of either of the Dissenting congregations at Kidderminster, or that of either of their present ministers, he may, perhaps, be able to explain the circumstance. It would, however, be well if some person, who feels pleasure in

cherishing the memory of the Hornblowers, a family that was for many years an ornament of that town, and useful to the neighbourhood, would employ a workman to raise up the small stone above-mentioned, and redraw the letters upon it; as I perceived on visiting Kidderminster a short time ago, that this said little stone is now sunk so far into the ground, that the last line of the inscription is become quite illegible.

S. P.

Sir, Liverpool, May 8, 1819.  
**I**N the Twelfth Volume [p. 588] of the Monthly Repository are inserted Dr. Carpenter's Remarks on Dr. Stock's Letter, which contained an account of his conversion. In the same volume (p. 665) is also a letter from me, in which I attempted to shew that Dr. C. was apparently inconsistent in reprobating Dr. S.'s conviction, that the change in his opinions had been produced "*under the special guidance of divine illumination*," when at the same time he expressed his own belief, "*that the Father of our spirits does afford aid to his frail children, in ways which philosophy cannot yet explain, to strengthen, to console and to guide*;" and, not perceiving any difference in the nature of these divine influences, I expressed a strong wish that Dr. C. would make this matter more intelligible.

In the last volume (p. 28,) of the Repository, Dr. C. notices my observations in the following manner:—"I hope I shall find an hour of leisure ere long to reply to the friendly objections of L. J. J., in your last Number, (p. 665). I suspect he does not understand me, and I shall be glad to embody my ideas on this very difficult subject."

I feel extremely impatient to receive my friend's elucidation of this confessedly very difficult subject, not only because I hope it will explain the difference between his own ideas and those of my friend Dr. Stock, respecting Divine communications, but because it will enable me to perceive what is meant by similar language often used by Unitarian Christians; for example, by Unitarian ministers, when they pray that their

people may be enlightened, directed, assisted and led to understand the Scriptures; and, in short, when they petition for many other Divine influences, both for the body and for the mind; and, I trust, it will also shew what is intended by phraseology, apparently of the same import, which so much abounds even in their modern books of devotion. Two hymn books have recently been compiled for the use of the Unitarian congregations in this town, which contain very numerous expressions, which seem to convey the same sentiment, a few of which I have thought it proper to select. They are the following:

"Guide our hearts and guide our tongues."

"He darts from heav'n a vivid ray,  
And changes midnight into day,  
O Lord! thy cheering beams impart,  
And shine on this benighted heart."

"And make thy word my guide to heaven."

"Lord, bring unwilling souls to thee  
By thy all-gracious power —"

"Great God, thy quick'ning pow'r impart  
To give thy word success," &c.

"With truth and virtue feed our souls."

"Divine light, guidance and aid implored."

"On darkling man, in pure effulgence,  
shine," &c.

"Our dark and erring minds illumine," &c.

"For God to all his saints his holy will imparts," &c.

"O Father! faith and virtue grant."

"Father of light, thy aid impart  
To guide our doubtful way," &c.

"O that the Lord would guide my ways," &c.

"Fix my thoughts on things above."

"Send thy kind influence from above," &c.

"And make my soul sincere."

"O may thy spirit guide my feet," &c.

"Thy presence now display," &c.

"And may the gospel's joyful sound,  
Enforced by mighty grace,  
Awaken careless sinners round," &c.

"Thy mercy and thy truth reveal," &c.

"Guard my first springs of thought and will," &c.

"Thy spirit o'er our hearts shall move," &c.

"Come visit every pious mind," &c.

"O'er sorrow's night and doubt's dark mare

Thy love shall shed its brightest beam."

"The hand that gave it still supplies  
The gracious light and heat."

"Do thou our hearts incline," &c.

"O Lord, our spirit lead," &c.

"O shine on this benighted heart," &c.

"Thy grace directs our wandering will," &c.

"Shed down, O Lord, a heav'nly ray  
To guide me in the doubtful way."

"Father divine diffuse thy light  
To guide my wand'ring footsteps right," &c.

"O let thy grace inspire my soul with strength divine."

"Direct, control, suggest this day  
All I design to do or say —"

"Come, Lord, with strength and life and light,  
Assist and guide my upward flight," &c.

When I was a Calvinist I thought I perfectly understood all such expressions, but how they can be adopted by Unitarians is to me at present inexplicable.

Language of this nature, and much resembling Dr. Carpenter's, is employed by the Rev. T. Browne, of Gloucester, in his reply to a malignant attack made upon the Unitarians of that city, an account of which is given in the present volume (p. 18) of the *Monthly Repository*. The calumniator had represented the Unitarians as not believing in the commonly-received doctrine of the "fellowship of the Holy Ghost," to which Mr. B. gives the following answer: "*We are very sensible that such feeble, frail creatures as we are, stand greatly in need of the enlightening, supporting and directing assistance of the Spirit of our God. We do not in general use the form alluded to as a valediction at the close of our devotion, because we think there is good ground to believe that the apostle referred, in the last clause of it, to the extraordinary and miraculous gifts and endowments bestowed upon believers in the very first age of the Christian Church, and which have long since entirely ceased. Taking the clause to convey the sense of such guidance and direction as may be now and at all times hoped for from above, we have no objection, in the smallest degree, to the use of it.*"

Is it at all justifiable to attach a double sense to the language of Scripture? Mr. Browne admits that the apostle's words referred only to the



miraculous gifts of that age, why then does he allow them to convey any other sense? I am persuaded much evil is done by extending the meaning of the language of Scripture beyond what was originally intended by it.

The last instance which I shall mention of the expression of similar sentiments, I have observed in the late excellent work of my highly esteemed friend Mr. Belsham, "*The Bampton Lecturer Reproved.*" Mr. B. says, (p. 49,) "In the mean time I must beg leave to suspend my judgment, and to search out the pure, uncorrupted word of God in the best way that my humble means will permit, and with the utmost attention, seriousness and impartiality, *looking for direction and assistance to the Father of lights*; forming my conclusions according to the information which I possess."

If the Father of lights does really impart direction and assistance to the diligent inquirer after truth, who solicits them, does it not follow, that such a person cannot err in his conclusions, and, consequently, would he not be an infallible guide to others?

It has been my sole object in this and my former letter to procure decisive information, for my own satisfaction and that of others, on this very important subject; and if the New Testament does give unequivocal encouragement to expect, *at this time*, such agency of the Supreme Being as is not to be referred to the regular operations of his established laws, and if there are facts which demonstrate such interpositions, I do think that it behoves those who profess this opinion, most clearly to shew that it is founded both on Scripture and fact. Who, I would ask, would not avail himself of influences so useful and so efficacious, could they be obtained?

L. J. J.

SIR,  
I AM sorry that your Correspondent Homo, [p. 293,] who attributes to me a great deal more than I dare take to myself, should look to me for that satisfaction which he has not, it seems, been able to obtain from the liberal divines of the present day. He must, however, I think, have been convinced that the doctrine of the eternity of hell torments is not

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the doctrine of Scripture; and when this is set aside, I do not know what compels us to affix an interpretation to the expressions in which the future punishment of sin is denounced, which would be inconsistent with that infinite goodness which we ascribe to the Creator.

I take this opportunity to suggest, that I have long doubted whether the description in the twenty-fifth chapter of Matthew, from the 31st verse to the end, has any reference to a future life. Certainly the reason which is assigned for the acceptance of those on the King's right hand, and the rejection of those on his left, is altogether inapplicable to myriads of the human race, and therefore does not naturally direct the mind to what is called the day of judgment. I propose this doubt with diffidence, and should be glad to see the question discussed by some abler person who should think that there is ground for my suspicion.

E. COGAN.

SIR,  
THE interesting and important subject of a future state has excited the speculations of several of your Correspondents, and if you think that your readers are not wearied with such discussions, I would request the insertion of a few observations upon this topic. If we are not to understand every expression and sentence of the New Testament literally, and without admission of any thought of figure, then we must use our reason in the translation and interpretation of figurative language. Nor can we call the fair deductions of our judgment, additions of our fancy to the words or spirit of the gospel. The words in which our Lord describes the last judgment, are, of course, familiar to all your readers; they speak of only two states of being, "*everlasting punishment and everlasting life.*" Elsewhere we read of punishment varying according to degrees of guilt, of some that are beaten with many stripes, and some that are beaten with few. In like manner intimation is given of gradations in the blessedness of the righteous, and degrees in the glory of the saints. *As one star differeth from another star, so shall it be at the resurrection from the dead.* Now

it appears, that the difficulties under which the subject labours, arise from making the distinction and separation of mankind, in a future state of being, too wide. If there be no medium between ecstasies of bliss and intensity of torment, can we say that men are judged according to the deeds done in the body? Are not the characters of men infinitely various, and yet do we not speak familiarly of the good and the bad, the virtuous and the vicious, as if there were no shades, no gradations of excellence, no degrees of vice? When we address ourselves to the young, our language is of the same nature. "Be diligent, prudent, temperate, kind and benevolent, then will you be successful, honoured and loved by all; but idleness brings a man to poverty, avarice makes him universally despised," and so on. All this is very true, but the whole of the human race are not found at one or other of these two extremes; why should not analogical reasoning draw the same inference from the language of the gospel respecting a future state? If there is to be such an immense, such an infinite distance between the two states, what shall draw the line; why should this be excluded, and why should that be admitted? Is it not said that "*he who soweth sparingly shall reap sparingly, and he that soweth abundantly shall reap abundantly*"? Is not this very sentence enough to qualify and explain all that is said upon the subject of future punishment and reward?

This view of the subject is most peculiarly applicable to practice; it gives encouragement to virtuous progress. Say that a certain state of mind, certain habits or acts of virtue ensured the enjoyment of everlasting, unmixed happiness, beyond the period that this was acquired or these performed, life would be no more a blessing, it would be merely a detention from bliss, it could be no gain, it might be a loss of all that had been acquired: and till that state of mind was acquired, what must be the feelings of a believer? A moment might plunge him into everlasting torture: what steadiness of mind could he have for reflection, for self-inquiry, for purposes and efforts of amendment?

I would sum up the doctrine, and

would inculcate in a few words, that in the next world there will be as great variety in the degrees of happiness and misery, as there is in the degrees and shades of virtue and vice in this world. This seems to agree with all notions of righteous judgment, and to be a judgment of men, according to the deeds done in the body.

M. N.

Hanwood,

February 6, 1819.

SIR,

THE subject of Final Restitution, which has of late been so ably discussed on your pages, must ever be one of deep and delightful interest to benevolent minds; and however Christians may differ in their opinions with respect to its certainty, every lover of his fellow-creatures must be ardently desirous of finding arguments to strengthen and confirm them. In the hope of adding something to the number or weight of these, I request a place for the following statements in your very useful Miscellany.

Conversing with a friend the other day upon this topic, and arguing the improbability, considering the *power* and *goodness* of God, that he should form a rational being, fitted for the enjoyment of immortal felicity, at the same time *foreseeing* that he would, after a short and often a wretched life, perish everlastingly; I was answered, that "every thing around us proves that God shews different degrees of favour to different creatures, all of whom are equally the work of his hands," and that "provided in the whole of his existence the balance of happiness has been in his favour, every one owes a debt of gratitude to the giver of it."

If it is possible that a wicked man can have a balance of enjoyment in his favour, as far as this concession goes, it must be granted; and though vicious propensities appear to me to preclude all happiness that deserves the name, and, however indulged, to be a source of much more misery than gratification, yet I will allow it possible, (though I do not believe it true,) that the pleasures and triumphs of a few bad men may have been more than a compensation for their sufferings; and granting this, that there would be no *injustice* in death putting a *final period* to their being. But in the great ma-



majority of instances, we cannot doubt that the wicked are wretched, and receive full retribution for their crimes in their own unhappy feelings: their bodily diseases, which, were they no greater than those of other men, must be more than doubly painful from a want of love for, and filial confidence in, the good Being from whom they came; instead of which powerful support, a dread of, and horror at, the thought of him who made them, fills their minds in those moments when they most need the consolations which it never fails to bestow. Nor can this description of men often have the poor relief of sympathy from those around them; for their temper and conduct have been at war with all the tender charities of life; and in the hour of deep distress they are cut off from this only source of worldly comfort.

We may, alas! in numerous instances, add to all this, the misery of *absolute want*, which profligate conduct often brings upon the rich, and to which it can hardly fail to reduce the poor: and when the *unfriended*, *unpitied* victim of vice and poverty sinks into the grave, the most rigid must surely own that his portion has been *evil*, and were there no future state, that existence had been a positive misfortune to him. Even if death included annihilation, he had better *not have been*! But we are plainly assured by the Scriptures that the wicked will be raised up at the last day, and that severe and long-protracted sufferings are allotted to them. If these are not *corrective*,—if they are not *in the end* to be beneficial to those on whom they are inflicted,—can such a sentence be reconciled to any ideas which we are able to form of common *justice*, much less to the *infinite benignity* of him who is "*good to all*," and "*whose tender mercies are over all his works*"!

Whatever may have been the crimes committed or intended by a man during the few years of his pilgrimage through this world, after considering, as we have done, the miseries to which they have already subjected him, can we conceive that his Almighty Maker would not, at the close of his earthly career, think the loss of that *glorious immortality* which was once within his reach, a sufficient punishment for his folly and madness? No, Sir, we

may in *words* declare our belief that "*God is love*;" but it cannot be the conviction of our hearts while we entertain such sentiments. "All who are in the grave shall hear the voice of the Son of God," and arise to life, each to be rewarded or punished "*according to his works*;" but as a Being of *perfect goodness* must be incapable of inflicting *vengeful* retribution, it must be *corrective* sufferings which erring mortals are called again into being to endure, for their own great ultimate benefit, and to glorify and exemplify the mercy of God, which "*endureth for ever*"!

MARY HUGHES.

SIR,

Clapham.

IN a late number of the *Monthly Repository*, (p. 160,) an interesting communication was given from a worthy female correspondent, on the subject of some Jews in Poland, who, having abandoned the grosser superstitions of their brethren, are called reformed. They seem to be in a very neutral state, hardly knowing what to believe, yet not indisposed to give an attentive ear to the evidence of truth from any quarter. A very desirable state of mind, no doubt; and I shared sincerely in the regret of your lady friend, that Christianity should not be offered to their consideration in its native purity, and in its agreement with the leading doctrines of their own Scriptures. I was struck by a suggestion at the close of her letter, that if our Fellowship Funds were supported as they ought to be, something might be done in this matter. No doubt, as Unitarians, we are the very people who ought to do something; we have been for many years contracting a debt to the *unchristian* world, inasmuch as we have hitherto taken no share in those strenuous efforts which nearly all other communions of Christians are making, to extend to them the blessings of the gospel. Perhaps it may be the will of Divine Providence that we should commence our labours with the ancient people of God, on whom "*blindness has fallen, till the fulness of the Gentiles be come in*." As to increasing the *power* of the Fellowship Funds, the best way to do that is to direct their exertions to the most animating objects. Is not this the way by which

other religious bodies levy their immense supplies? They do not first collect a large sum, and then think how it is to be applied; but they reverse this order: with what means they may have in hand, they embark in the enterprise, trusting to God and their cause for what is to follow. The Unitarians, indeed, are, for their number, and that is not small, a wealthy people, and have little reason to suspect their finances, if there be but first a willing mind. And if, indeed, there *has* been a sad indifference to the conversion of sinners and saving of souls, yet ought we to think that it will always remain? Nay, rather let us regard what is already doing as a pledge that more will yet be done, and expect the influence of the Divine Spirit among us, to stir us up to do the will of God. Encouraged by these reflections, I venture to pursue the idea suggested by Mrs. Hughes a little further. If any thing is to be done, to whom shall we look as our leaders? May we not to the Committee of the Unitarian Fund? I apprehend that such an object as the present is very agreeable to the constitution of that society, and one more important and interesting it can hardly pursue. I fancy, then, that the Unitarian Fund might, if they thought proper, proceed in some such way as this—open “a school for friendly discussion between men of the Hebrew nation and such Christians as acknowledge with them that God is one:” at this school, appropriate lectures might occasionally be delivered, and discussions held with any Israelites that chose to attend, the discourses being conducted on our part by such ministers and gentlemen as having willingly offered their services, were approved by the committee, or possibly a sub-committee, to which the business might be delegated: measures might be taken for relieving any possible converts, who by their change of faith were subjected to temporal distress, observing the precautionary rule of never advancing them to a better condition than they were in before their conversion: a free school might be established for educating poor Jewish children, especially those of converts: suitable books for distribution might be furnished by the Unitarian Society for distributing books;

and through the means of these, some communication might be opened with the reformed Jews abroad: lastly, the Fellowship Funds throughout the country might connect themselves with the Unitarian Fund, as a central point for promoting this and all their common objects. The funds requisite for carrying these proposals into effect, would not, I apprehend, be greater than we might confidently expect to raise, if the Unitarians in general were inclined to support the undertaking. Having thus endeavoured to second the motion of your fair friend, and pledging myself in the cause, I commend the benighted children of Abraham to the Christian compassion of your readers. With my worthless name I need not at present trouble you.

EUELPIS.

SIR,

June 7, 1819.

**R**EADING your Repository of the last month, I was particularly struck with a passage on Dr. Buchanan's *Researches* (p. 288). The fair writer of that paper, after quoting the latter part of Dr. B.'s volume concerning the Jews, says, “Surely these statements and calculations from the most striking parts of the prophetic writings, appear plainly to announce the speedy fall of ‘the beast’ and ‘the false prophet;’” by which latter expression she seems to understand the *Turkish* empire, as also Dr. B. does. This is not the general opinion of the commentators on that phrase, but it appears to me to be the true one. Dr. Buchanan does not give any reason why the 1260 years of Daniel should commence at the Hegira (the flight of Mahomed from Mecca in 622). It was in the year 606 that Mahomed retired to his cave, to forge that imposture there, which, two years after, he began to propagate at Mecca. See Dr. Prideaux's *Life of Mahomed*, p. 16, Ed. 4. And this date remarkably coincides with the fall of “the Beast,” or “Babylon,” which is twofold:

Thus, Mahomed's imposture	
began in A. D.	606
Add Daniel's duration of	1260
Its rise to its total extermination	1866



The enthronement of the Beast,  
by Justinian, who imposed  
his faith and that of Pope  
John on the whole Roman  
Empire, in the year - - 531\*  
Add Daniel's reign of the Beast 1260

Which ends in the year - - 1791  
Seventy-five years more must  
be added, to make out Da-  
niel's two numbers of 1290  
and 1335 years - - 75  
1866

In which period is to be effected the first fall of Babylon, or the Beast, its regaining its power partially, and its final overthrow; also, the restoration of the Jews to their own land, the opposition of Gog and Magog, and the happy period spoken of by the prophet Daniel, at the end of the 1335 years, which brings us to the year 1866. The issue, no doubt, will be most glorious; but the progress, as we have already seen, will be most calamitous! It is a lamentable fact, which stands recorded in history, that every denomination of Christians have been persecutors in their turn, whenever and wherever they have acquired the power: but the *time of the end* draweth nigh, when the *spirit* of the gospel will be better known and felt amongst those who call themselves the disciples of Christ; but not till after severe sufferings and great tribulation! In the mean time, infidelity will increase; and the more so perhaps from the infliction of these judgments, and men will blaspheme because of these plagues. But the well-disposed Christian will acknowledge the hand of God in all those calamitous events, which are designed by Providence to overturn *spiritual wickedness in high places*, and to bring in *everlasting righteousness*. May we see the things that belong to our peace, before they be for ever hid from our eyes!

PHILALETHES.

\* See the excellent Criticism on the Contents of the Book of Revelation, No. III. in the last Number of your Repository.

GLEANINGS; OR, SELECTIONS AND  
REFLECTIONS MADE IN A COURSE  
OF GENERAL READING.

No. CCCXLIX.

*Recovering the Dead.*

The following case is stated by Evelyn, in his Diary, (Memoirs, 4to. Vol. I. p. 473,) as having given celebrity to Sir William Petty, the founder of the Lansdowne family.

"S<sup>r</sup>. W<sup>m</sup>. was the sonn of a meane man somewhere in Sussex, and sent from schoole to Oxon, where he studied Philosophy, but was most eminent in Mathematics and Mechanics: proceeded Dr. of Physick, and was grown famous, as for his learning, so for his *recovering a poor wench that had been hanged for felony; and her body having ben begged (as the costome is) for the anatomic lecture, he bled her, put her to bed to a warm woman, and with spirits and other meanes restored her to life.* The young scholars joined and made her a little portion, and married her to a man who had severall children by her, she living fifteen yeares after, as I have been assured."

The Editor adds in a note, "For a full account of y<sup>r</sup>. remarkable event, see a pamphlet entitled, 'Newes from the Dead, or a true and exact Narration of the Miraculous Deliverance of Anne Greene, who, being executed at Oxford, December 14, 1650, afterwards revived; and by the Care of certain Physicians there, is now perfectly recovered. Oxford, the Second Impression, with Additions, 4to. 1651.' Added to the narrative are several copies of verses in Latin, English and French, by gentlemen of the University, commemorative of the story; amongst others, one by Joseph Williamson, afterwards Secretary of State; another by Christopher Wren, the famous architect, then of Wadham College; Walter Pope; Dr. Ralph Bathurst (the last under other names); and many more. This was reprinted, but very negligently, from the first and worst edition, in Morgan's 'Phoenix Britannicus,' 4to."

## INTELLIGENCE.

### DOMESTIC. RELIGIOUS.

#### *Persecuted French Protestants.*

THE Committee appointed by the general body of ministers of the Three Denominations have published the following address:—

*“ Dr. Williams’s Library, Red-Cross Street, London, May 17, 1819.*

“ DEAR SIR,

“ When the General Body of the Ministers of the Three Denominations commenced those proceedings in favour of the Protestants of France, which the Committee appointed by them have now happily terminated, the most timid or prudent calculator could not have imagined that their duties would have become so delicate or difficult as they have been rendered by subsequent events. Impelled by the principles of the Christian religion, and pursuing its simple but sacred dictates, they found themselves suddenly assailed by violent opposition, involved in political disputes, and exposed to the most offensive calumny and abuse. To have abandoned the cause, or to have relaxed their efforts in the face of such unmerited and unexpected hostility, would have been as base on the part of the Committee, as it would have been gratifying to their envious or intolerant opponents. They persevered; and success has rewarded their motives and their constancy. Independently of the real and important benefits which they have been able to confer on the victims of oppression and cruelty, they have eminently served the general interests of truth and freedom. They have cleared away the misrepresentations and aspersions under which virtue was obscured and guilt was concealed, and have given a great moral lesson to persecutors of this and succeeding ages.

“ The existence of a religious persecution, more extensive and more fatal than the Committee had represented, is now acknowledged through France, and is become rather a sub-

ject of history than dispute. The Mission and Report of the *Rev. C. Perrot* have produced national discussion; and the most eloquent orators and the ablest writers of France, have justified the calumniated Protestants, and recorded the infamy of their unprincipled oppressors. The solitary voice of an intrepid Deputy, *Mon. D’Argenson*, is no longer drowned in clamour and invective. In the present session the father-in-law of *M. De Cazes*, the first minister of *Louis XVIII.*, has exposed, from the Tribune, the spoliations and murders in the Department of the Gard, of which he is a representative. The truth which the lamented *Romilly* (at the request of the Committee) revealed in the British Parliament, *M. De Serre*, keeper of the seals, and invested with all the authority of his high office, has proclaimed amidst the acclamations of the Senate, to his country and to all Europe. ‘We can no longer be silent, (said he,) however afflictive may be the scandal; and let me observe, it is crime that is scandalous, and not its exposure, not the cry of blood unjustly and profusely spilt. Shall this Tribune, which exclaims against abuses, be dumb when general and notorious outrages exist?’

“ The historical relation of these deplorable events, which the Committee had announced, prepared and printed, they have determined not to publish: because, though substantially correct as far as it embraced the subject, and as far as facts could be collected under the tedious reign

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\* “ At the moment that this letter was sent to the press, the *Earl of Westmorland*, in the House of Lords, referring to the persecutions of the Protestants of *Nismes*, formerly denied by *Lords Castlereagh* and *Wellington*, as unquestionable facts, and argued on them against the petitions of the *Irish Catholics*. Neither the *Duke*, who sat near him, and who supported his arguments, nor any other member of administration, attempted to correct the statement of the noble *Earl*.”



of terror, there was an inevitable incorrectness in some of the minor details; and because from the mass of documents which has been since obtained, it is evident that that work would have been too limited and exceedingly incomplete. While they have, therefore, thought it their duty to withhold an imperfect narration, they hope and expect that a full and authentic statement will be presented to the public by a member of their body.

"With peculiar satisfaction they renew the assurances of their respect and gratitude to those who nobly advanced to vindicate a just cause, and to relieve Protestants suffering for conscience' sake. The names and contributions which are subjoined, will demonstrate, that amidst all the efforts and artifices which embarrassed public opinion, the Committee were honoured with general and liberal support; and they are placed in one list that they may be preserved as a practical and honourable memorial to this and future generations, of the sentiments and virtues of the Protestant Dissenters of England, and the friends of truth and liberty in Scotland, of the present day. The amount, deducting the necessary expenses, has been remitted to those for whom it was justly and generously designed. Providence has opened for its distribution channels peculiarly suitable and satisfactory. With special adaptation to the circumstances of the sufferers, and a studied and scrupulous economy, the refreshing streams of Christian benevolence have been conducted to the scenes of protracted and inconceivable desolation.

"The alarming disturbances which occurred at Nismes as late as last March, will satisfy you that it would be most impolitic and dangerous to give a particularity to their information, which, in ordinary circumstances, the Committee would have thought it their duty to have communicated; but they can state generally, that widows have been relieved from immediate necessity and permanently assisted; orphans have been clothed, educated, apprenticed and taught to provide for their own future independence; prisoners have been furnished with means to procure legal

assistance, and to pay the expenses of the tribunals; tradesmen have been enabled to recommence their business; artisans have been supplied with implements and tools; weavers with looms; agriculturalists with ploughs, carts, horses, cows, &c.; houses have been rebuilt or repaired; furniture stolen or destroyed has been replaced; pensions have been given to the old and decrepid; bread, meat, clothes and bedding have been distributed as exigencies required, and the money thus applied has been spent as much as possible with persons connected with the sufferers, and almost invariably with meritorious Protestants. Many who must have sunk into the grave under the pressure of want, disease and despair, or have dragged on a miserable existence, or have grown up in penury, ignorance and vice, have been snatched, by the kindness and wise arrangements of the almoners of your bounty, from their miseries, and spared to their families and to their respective Protestant communities.

"A member of the Committee passed part of the last autumn in the South of France. He saw the widows, the orphans, and the sufferers, who have received and are receiving your supplies, and witnessed the mode of administering relief. Houses still in ruins are partially restored; the tears and sorrows of the injured and bereaved, and the numerous and horrid recitals which he heard from persons who reflect honour on their country and on Protestantism, attested the melancholy certainty of all that has transpired.

"The elements of mischief are still latent and powerful; the oppressors, though restrained, are neither dispersed nor disunited; the criminals, though unpunished, are implacable; and a favourable moment would be infallibly embraced. It is only the continuance of a liberal administration and the protecting care of Providence that can even now preserve the Protestants of the Gard from the most fearful calamities.

"The Committee sincerely hope that the tranquillity and security of their brethren in France, will be confirmed and established: but should persecution unhappily revive, conso-

lation is already prepared by your past conduct. It is now known, that there is at least one body of men in Europe to whom the persecuted may confidently appeal, and by whom, as long as public justice lingers in the world, their oppressors will be exhibited to public view, and exposed to virtuous indignation.

"Grateful for the confidence with which they have been honoured, the Committee, in the name of the general body, pledge their best exertions to their brethren, throughout the empire, whenever their humble efforts may be necessary, to protect or promote the interests of liberty and religion.

"By order of the Committee,  
"THOMAS MORGAN,  
Secretary."

This is followed by a list of the *Contributors* to the *Fund*; after which are inserted the following minutes:—

"*Library, Red-Cross Street, May 7, 1819.*—At a meeting of the Committee of Inquiry, Superintendence and Distribution, on behalf of the Persecuted French Protestants, Resolved, That the Rev. Alexander Waugh, D. D., the Rev. T. Cloutt, and the Rev. F. A. Cox, A. M. be appointed Auditors to examine the Secretary's accounts of receipt and expenditure, and to make a Report to the Committee."

"*Library, Red-Cross Street, May 17, 1819.*—At a meeting of the above-mentioned Committee, the Auditors reported, 'We have examined the Secretary's accounts and found them correct.'

"ALEX. WAUGH,  
"THOS. CLOUTT,  
"F. A. COX,  
Auditors."

#### *General Baptist Assembly.*

THE Anniversary Meeting of the Unitarian Baptists was held on June the 1st, at Worship Street, London. This meeting has been annually held on the Tuesday in the Whitsuntide week, for nearly a hundred years past; and as the Unitarian Fund Anniversary is always holden on the day following, it affords those who are friendly to the objects of the two meetings an opportunity of attending both.

The business of the Assembly com-

menced about *nine* and the public service at *eleven* o'clock. Mr. Evans, of Islington, as for many years past, read the Scriptures and gave out the Hymns, and Mr. Gilchrist, of Newington Green, preached from 2 Peter iii. 18. The preacher set out with assuming that the *Old General Baptists* were not, as a denomination, behind other denominations in moral and religious worth. On these topics, therefore, he did not think it peculiarly incumbent on him to dwell at that time; but there was one point on which he did feel it necessary to say that he considered the General Baptists as falling below some of their fellow-christians—it was in *mental cultivation*. This, therefore, would be the subject of his discourse. In illustrating and enforcing his subject, the preacher clearly marked the distinction between mere learning and useful, practical knowledge; he cautioned his hearers against being deterred from the perusal and study of some of the best productions of the human mind, by the cry of heresy or infidelity which had been raised against the names of their illustrious authors; and concluded with giving some judicious rules for rendering study really subservient to mental improvement. The Sermon, which it is understood will shortly be laid before the public, was characterized by manly firmness, and much of its author's wonted originality of thought.

On the business being resumed, the letters from the churches were read; and although they contained no account of any material increase of members, yet several of them evinced not merely liberality of sentiment, but also a style so considerably improved, as to inspire a hope that the preacher's advice was well-timed, and that it will not be wholly inefficacious.

The Report of the Committee consisted chiefly of a detail of circumstances relative to Mr. Evans's resignation of the office of Tutor to the General Baptist Academy, and the institution being removed to Newington Green, Mr. Gilchrist having been prevailed on to accept the office as Mr. Evans's successor. A vote of thanks to Mr. Evans, for his long-continued and generous services, was proposed and carried unanimously.



The report mentioned to his honour, that he had for many years past received 10*l.* per annum less for his *divinity* than for his *lay* students; besides allowing the former gratuitous access to his library, for which the parents of the latter paid two guineas at their entrance.

On Mr. Gilchrist's ability for training up acceptable ministers of the gospel, it would be premature to make any observations; but should it hereafter be found that the Committee have made a judicious choice of a Tutor to the Academy, the writer will perhaps be allowed to say,—this institution is deserving the attention and support of the Unitarians at large, as being the only one in the South of England in which, without a creed being subscribed, their views of Christian truth will be inculcated on the minds of *divinity* students.

When the business of the Assembly was finished, the ministers, representatives of the churches, and several friends not in connexion with the General Baptist denomination, retired to the White Hart, Bishopsgate Street, and sat down to dinner, in number about sixty. The preacher, as is usual on this occasion, was in the chair, and, after the cloth was removed, gave several toasts. In the course of the evening the company were addressed by different gentlemen, among whom the chairman, in his prefaces to the sentiments he proposed, was necessarily conspicuous. Mr. Marten, of Dover, in alluding to the Committee, observed, that hitherto they had not done much calculated to effect any particular change in the state of the cause at large; but he was aware that they had been prevented from doing what they might have thought advisable, in consequence of not having funds at their disposal. He, however, hoped, that they would hereafter be furnished with the means of adopting such measures as they might consider expedient, when *Fellowship Funds*, established in all the churches, as recommended in the Committee's Report and sanctioned by the Assembly that day, should be in a state of effective operation.

The evening was spent in uninterrupted harmony, and the company broke up at an early hour. E. D.

#### Unitarian Association.

THE Annual General Meeting of the Unitarian Association was held at the London Tavern, Bishopsgate, on Thursday, the 3d of June, at one o'clock.

Thomas Hardy, Esq. was called to the Chair.

The Secretary read the following Report of the Committee:

"Although, by the resolution of the meeting in which this Association originated, the members of the present Committee continue in office till the General Meeting of 1820, they conceive it be their duty to give an account in the mean time to the members of the Association, of the matters which have occupied their consideration during the short interval which has elapsed since their appointment.

"The objects to which the Committee of this Association can be called upon to direct their attention, must of course be very uncertain in their occurrence. The cases in which they may have to afford their assistance and support to resist aggression, will (it is to be hoped) seldom occur, and the propriety of endeavours to enlarge the limits of religious freedom must depend, for the most part, on the contingency of opportunities favourable to exertion.

"The only matter of public interest, in which the committee have hitherto felt themselves called upon by the general wish to interfere, is the present state of the Marriage Law, as it more peculiarly affects Unitarian Dissenters; and they have thought the present a fit time for the agitation of the question.

"On investigating the subject, they have found that the grievance complained of, is one comparatively of very modern origin;—that prior to the Marriage Act, which was passed only sixty-six years ago, all Dissenters were legally entitled to the celebration of marriage as a ceremony, in the manner most consonant to their particular opinions, so as the legal requisites of a contract binding on the parties were preserved;—that they have, therefore, now only to ask for a restoration of the rights which have been suspended by the operation of an act which, it is evident, was never intended to infringe on religious li-

berty; and are at any rate entitled to claim that the service in which they are required to join, should not be one totally repugnant to their feelings and opinions. It appears to the Committee indisputable, that by the ancient law of this country, as well as of, perhaps, all other Christian states, marriage is essentially a civil contract; and that though in the progress of the ecclesiastical spirit of appropriation, which sought to bring the properties and business of all mankind under its jurisdiction, attempts were made, as far as the power of the Church extended, to usurp the controul and celebration of the marriage ceremony; yet that in the eye of the law, so far at any rate as it regarded the legal consequences of marriage, the subsistence of a binding contract between the parties was alone essential or material. The Dissenters, therefore, of England were entitled to the celebration of their marriages, more especially after the date of the Toleration Act, which legalized their religious services,—and that these marriages were valid in law, is clear from the existence at the present day, of the same right asserted in actual practice among the Quakers, with regard to whom the legal question rests at this moment on precisely the same grounds as it did with respect to the general body of Dissenters before the act of the 26th George II.

"It is however true, that the Dissenters in general did before that act conform in practice to the ritual of the Church, and several reasons contributed to induce this. It was, in the first place, of extreme importance that publicity and regularity should take place in celebrating and recording the marriage contract:—in the next place, the Dissenters agreed for the most part in doctrine with the Church, and many of them felt little or no repugnance to occasional conformity;—and lastly, though the common law courts supported their marriages, and the ecclesiastical courts had no power to annul them, yet the latter had in several ways the means of annoyance and inconvenience to those who did not submit to their regulations.

"In this state of things the Marriage Act was passed, and appears to have met with no opposition from the

Dissenters, for the same reasons which had induced them to conform in previous practice. The measure was undoubtedly intended by those who brought it forward, as a mere matter of civil regulation:—in those cases where it appeared to clash with religious discipline or opinion, relief was readily extended by excepting the parties from its operation;—and upon the same principle the Unitarians of the present day are (especially since the extension in their favour of the benefit of the Toleration Acts) entitled to claim the same indulgence as one which, they are warranted in saying, it appears from the tenor of the Marriage Act, would have been granted them if they had been of sufficient political consideration to have rendered it easy or prudent for them to protest against it at the time it passed.

"The Committee directed their attention in the first place to framing a petition to the Legislature, which they might recommend to the adoption of those who should be desirous to come forward on the occasion. Several petitions have accordingly been signed by individuals of different congregations, and forwarded for presentment to members of the two Houses of Parliament; the principal of those to the House of Commons being entrusted to William Smith, Esq., who readily promised his assistance on the occasion.

"On the subject of the relief to be sought, different opinions may, perhaps, be formed, and have indeed existed in the Committee. It would certainly be the fairest and most liberal plan to release every Dissenter from a compulsive conformity to the Established Church, and to make the legal contract again in practice as well as theory merely civil, securing the essentials of regularity in celebration and record, and leaving each individual to add to the legal contract such religious rites as might appear to himself expedient or proper. But unless the general body of Dissenters were likely to unite zealously in support of such a proposition, it does not seem at all probable so important a change in the civil policy of the country would be proposed with any chance of success; and if they are in general not inclined to object to perform the



ceremony (considering it as a matter of civil regulation) in the Church, the utmost, perhaps, which is likely to be obtained, or which it might be prudent to ask, would be to be relieved from joining in the devotional part of the service. This might be very readily effected by an act to permit the celebration and registration of the marriages of those Dissenters who should require it, on the use of that part of the service only which contains the mutual plighting of the parties, and is purely civil. This mode would in fact secure all the municipal objects of the Marriage Act, at the same time that it would put an end to the anomalous conformity which Dissenters are at present obliged by law to practise to the religious services of a Church, from which the same laws protect them in separating; and it would leave them of course at full liberty to add, if they pleased, to these civil regulations, any religious service which they might think proper to adopt, at their own place of worship.

"There is undoubtedly a middle course which may come under consideration, (though likely, perhaps, on several accounts to meet with more opposition,) that of allowing each sect the celebration of the marriage ceremony according to its own form, providing only for proper registration in the parochial register, on the certificate of competent persons, and on payment to the minister of the accustomed fees. It is, however, perhaps premature to discuss at any great length this branch of the subject. It will be brought generally under the consideration of the Legislature; and the mode in which relief may be afforded, if at all, will probably depend upon considerations on which it is impossible to speculate in anticipation, with any degree of certainty.

"The Committee will, perhaps, be expected to notice the subject which was much under discussion at the time the Association commenced, namely, the liability of a congregation to dispossession of property arising even from its own immediate contributions, on account of any change (whether real or existing only in the deductions of legal fiction) in its opinions or discipline. The Committee need hardly say, that they would,

whenever called upon for their assistance on such an occasion, do all in their power to oppose a position so hostile to the progress of free inquiry, and the exercise of complete religious liberty—so inconsistent with the true and enlarged principles on which Dissenters form themselves into societies. They have not, however, been called upon to interfere on the subject; and they trust that the disgraceful attempt which was recently made or countenanced by persons calling themselves by the name of Dissenters, while they violated every principle that could entitle them to it, will, on cooler reflection, be abandoned.

"In the discussion of the case to which the Committee have just referred, a point was also raised of considerable importance, as it was levelled not only against the property but the liberty of Unitarians, who, it will be recollected, were there contended to be still subject to prosecution as offenders against the Christianity said to be alone recognized by law. The Committee have not found it necessary to take any steps towards removing the doubt which has been thus raised, particularly as it seems involved in the consideration of a case which may still be said to be under judicial decision, and they can therefore only observe, that the more the arguments used in support of the proposition just alluded to are considered, the less foundation do they appear to have in any principles which would not equally apply to the whole body of Dissenters, who differ in any degree from the doctrines of the Established Church.

"The Committee, in conclusion, are happy to have it in their power to congratulate the General Meeting on the gradual, and they trust, firm establishment of "*The Unitarian Association*." They are able to report many congregations as having already united themselves in support of its objects; and they have no doubt that they shall, before the next meeting, enrol in its connexion by far the greater part of the existing bodies of Unitarians in the kingdom. It must be unnecessary for the Committee to enlarge on the beneficial influence of institutions like the present. Independent of their utility in redressing actual injuries, and protecting the

property or liberty of those whom the mere want of means and proper advice would deprive of the power of resistance to oppression, their preventive efficacy would alone entitle them to public support. The mere knowledge that such associations exist for prompt interference against bigoted and vexatious aggression, it is well known has a constant beneficial operation in deterring those who might otherwise be tempted to indulge in the petty arts of persecution. There are many subjects peculiarly pressing on the consideration of Unitarians which do not affect other Dissenters, and can only receive the attention necessary to secure success in their endeavours for relief and support, from an union of the exertions of those who are more peculiarly interested. In this they are only following the example of several other bodies of Dissenters; and while they on every occasion zealously and heartily unite with their brethren in promoting the general interest, they are surely—by a division of the labour—by exerting themselves in their separate capacity to remove those difficulties that more immediately press upon their notice—advancing the great work, without the accomplishment of which none ought to rest satisfied,—*the complete removal of all civil penalties and disabilities in matters of religion.*"

The Report having been read, was, on the motion of the Rev. Ab. Harris, seconded by Mr. Rutt, ordered to be printed, with the Rules of the Association, and the list of Congregational and Individual Subscribers, and circulated.

The Treasurer, Mr. Young, was then called upon for the list of subscribers, from which it appears that the following congregations have united themselves to the Association:

Gravel-Pit, Hackney  
St. Thomas's, Borough  
Parliament Court, London  
Norwich  
Birmingham (Old Meeting)  
Liverpool (Renshaw Street)  
Ditto (Cross-Hall Street)  
York  
Warwick  
Manchester (Mosley Street)  
Nottingham  
Exeter (George's Meeting)  
Plymouth

Dorchester  
Chichester  
Gloucester  
Lynn (Norfolk)  
Alnwick  
Maidstone  
Newport (Isle of Wight)  
Tenterden  
Colchester  
Palgrave  
Wisbeach  
Lutton  
Thorne and Staniforth  
Soham (Cambridgeshire)  
Creditor  
Shrewsbury  
Elland  
Boston  
Deptford  
Brighton  
Bessels Green  
Framlingham  
Moreton Hampstead  
Lincoln  
Ditchling  
Collumpton  
Swansea  
Tavistock  
Rossendale (Newchurch)  
Taunton  
Sidmouth  
Godalming  
Carmarthen  
Falmouth  
Reading.

A donation of £30 from Ebenezer Johnston, Esq. the Rev. Wm. Johnston, and the Rev. Thomas Jervis, (executors of the late Swan Downer, Esq.) was reported, upon which, on the motion of Mr. Aspland, seconded by Mr. Chatfeild, the thanks of the meeting were voted to them, and they were constituted honorary members for life.

A discussion took place on the subject of a report (which it appeared had spread) that the Association was not anxious to increase its subscribers. The mistake appeared to have arisen from the circumstance of the subscription having been set low, and of an opinion having been expressed that large contributions were not expected; but at the same time it was always wished to enrol as many members, especially congregations, as possible.

To counteract any impression that may have gone forth, unfavourable to the increase of the Association, it was, on the motion of Mr. Fullagar, seconded by Mr. Gibson, resolved, "That the meeting have heard with



much satisfaction, the list of subscriptions from congregations and individuals, and, as the objects of the Association embrace the interests of Unitarian congregations in every part of the kingdom, they earnestly recommend the union of the greatest possible number, both of individual and congregational subscribers, in order to enable it to act upon any emergency with promptitude and effect."

Mr. Durrant, the Maidstone representative, requested an explanation of the views of the Committee as to the relief to be sought from the operation of the Marriage Law. He understood the Committee meant to propose a bill, the draft of which he had seen, which merely went to alter the service in its objectionable parts to Unitarians. This his constituents thought would be a sacrifice of one great principle of their objection to the law, which went to the joining in any religious service in the Church. They wished to know whether the Committee had determined on such a measure.

The Secretary referred to the Report of the Committee, in which they stated what had taken place before them on the question of relief, and that they had not felt themselves called upon to determine upon any specific plan. The draft of a bill, to which the last speaker had referred, had certainly been shewn to them, and at their last meeting they had thanked the gentleman who had drawn it (Mr. Richmond) for his suggestions, expressly stating, however, that they did not think it necessary then to come to any decision on the subject, being aware of a considerable difference of opinion on that head, and being desirous of giving ample time to have it fully considered and matured. That bill, however, was different from the representation made of it. It did not alter the religious service, but struck it out altogether, leaving only such part as was purely civil, and as would be necessary to form a contract, which would be registered. In his opinion (whatever might ultimately be decided upon it when it should come under discussion) the bill in question was by far the best plan, and the one most likely to succeed. It would not merely meet the objections of Unitarians, but of all Dissenters, and at the same time

make as little change as possible in the civil regulations of the country. If Dissenters were released entirely from appearance in the Church, there must still be a provision for recording the marriages celebrated in their own places of worship in the parochial register, and he could see little difference between sending a certificate, or witnesses of the ceremony to procure its registration, and the parties going to state it personally, as long as they were not called upon to join in any religious service.

Mr. Richmond begged to make a few remarks on the subject of the bill, to which so much allusion had been made, and as to the scope and effect of which considerable misconception appeared to prevail. He deprecated any precipitate resolutions on the part of any of our societies, calculated to throw obstacles in the way of so desirable an object as emancipation from Trinitarian forms in the celebration of matrimony, and entreated gentlemen in the country, who were often disposed to confine their view to general principles, to give their brethren in the metropolis credit for an equally sincere regard to the common object, whilst their situation might be supposed to afford them better opportunities of ascertaining in detail what was the practicability of any particular measure which might be suggested to the Legislature.

Every one who has examined the Marriage Ceremony prescribed by the State, must have observed that it consists of two parts very distinguishable from each other: the first including the reciprocal declarations and engagements of the parties, to none of which (except the clause connected with giving the ring) there can be any reasonable objection, and which are, in fact, couched in terms, the substance of which would be equally required by law, whether the marriage took place before an established or nonconformist minister, or a civil magistrate: the remainder of the ritual consists of devotional services, to which we have some objection as Protestant Dissenters, but much more as "worshippers of the Father only." Now, the proposed bill (which has already satisfied many who were at first disposed to think it compromised our just claims) would in its operation as

an act, make it imperative upon the officiating minister to leave out the devotional parts of the service, and the unintelligible jargon attached to the ceremony of the ring, and would thus virtually (but in the least offensive manner) reduce his functions with respect to persons availing themselves of the act, to those of an officer or minister of the State, leaving the parties at liberty to consecrate their vows in their own religious societies. Will it be said that we sacrifice our consistency by recording what, as it concerns *society*, we agree to consider a *civil* contract, before an individual who happens to sustain a character in religious matters which we do not recognize? Do we, then, object to appear before a clerical justice of the peace, or do we think of protesting against the jurisdiction of the Ecclesiastical Courts in the probate of wills, in causes of divorce, and a variety of other matters purely civil, which are left to their cognizance? And if the *place* of celebration be objected to, a Dissenter might with equal reason decline to attend a vestry meeting on parish business. For himself, Mr. R. confessed he was free to own that his associations were much more in favour of a visit to the parish church than to the police office in Bow Street, on such an occasion. It is also to be considered, that few country places contain a building so proper for purposes of registration as the parish church, and no one who has had the opportunity of estimating the immense importance of an accurate and accessible register of transactions so material in their consequences to property and social rights, will be disposed to go a step beyond the strict necessity of the case, when the consequence would be an inroad upon the established policy and system of the Legislature, the general good effects of which are unquestionable. Mr. R. therefore trusted, that the proposed measure would receive the dispassionate consideration of the petitioners, and would be found calculated to attain the object of the petitions, and also to relieve Protestant Dissenters of other denominations, without rashly destroying a system, in the maintenance of which, in a civil point of view, Churchmen and Dissenters are equally interested.

Mr. Butt followed, and expressed

his decided approval of the plan proposed by the bill alluded to. He wished to have marriage considered as a civil contract entirely, and should be very unwilling to accede to the plan of removing the celebration of it to Dissenting places of worship, and thereby giving our sanction to treating it as a religious ceremony.

Mr. Aspland expressed his concurrence in the plan suggested, although he had on its being first mentioned objected to it on the same grounds as Mr. Durrant, supposing it to be intended only to alter the religious service. He begged to assure their friends in the country, that they might rely with perfect confidence upon the Committee's never sanctioning any thing like a sacrifice or compromise of principle.

The thanks of the meeting were then given to the Treasurer, Secretary, Committee and Chairman, and the meeting broke up.

#### *Marriage Law.*

As might be expected from the general feeling expressed on this subject, many petitions praying for relief have been prepared and presented to the Houses of Parliament, chiefly in the form recommended by the Committee. We have no correct list; but amongst them were petitions from the Gravel-Pit congregation, Hackney; Parliament Court, London; St. Thomas's, Borough; the society meeting in the Crescent, Jewin Street; a general one from London and Westminster; and petitions from Liverpool, Nottingham, Norwich, Bristol, Exeter, Sheffield, Plymouth, Chichester, Gloucester, Lynn, Maidstone, Newport, Tepterden, Thorne, Crediton, Framlingham, Battle, Lincoln, Falmouth, &c.

Since the general meeting, at which the subject of the relief was considerably discussed, it became necessary for the Committee to determine on some measure to be proposed, as Mr. William Smith had given notice of a motion for the 16th of June, and they came to the following unanimous resolution:

"That it appears to the Committee that the plan proposed in the draft of a bill framed by Mr. Richmond, and now before them, affords the nearest approach towards the removal of the



hardships now imposed by the ceremonies of marriage, to which success can be reasonably expected; and while they duly appreciate the feelings of those who would desire a complete separation of the marriage contract from the place as well as the officers of the Established Church, they conceive that objections may be raised to such a proposal, which would altogether defeat the hopes they entertain of a virtual relief from the chief, if not the whole, of the difficulties which at present exist."

The bill referred to in the above resolutions is as follows:

*"An Act to relieve certain Persons dissenting from the Church of England, from some parts of the Ceremony required by Law in the Celebration of Marriages."*

"Whereas several persons dissenting from the Church of England, as by law established, entertain conscientious objections to the use of certain parts of the office of Matrimony in the Book of Common Prayer, and it is thought expedient to grant some ease to scrupulous consciences in that respect, without infringing upon the wholesome policy of the Act passed in the 26th year of the reign of his late Majesty King George the Second, intituled, 'An Act for the better preventing of Clandestine Marriages.'

"Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after the day of                      , 1819, it shall and may be lawful to and for every parson, vicar, minister, or curate, entitled by law to solemnize marriages, and such parson, vicar, minister or curate, is hereby authorized and required from time to time, upon receiving a written declaration in the form specified in the schedule to this Act, signed by the persons proposing to be married, to proceed to celebrate the marriage of the parties signing and delivering such declaration, by using such part only of the office of matrimony, contained in the Book of Common Prayer, as begins with the words [I require and charge you both] and ends with the words [and thereto I give thee my troth] according to the directions of the Rubrick relative thereto; and thereupon to cause an entry of such marriage to be made in the parochial register, and subscribed in the form prescribed by the said Act of the 26th year of his late Majesty; and that all marriages so to be celebrated as aforesaid, shall be as valid,

binding and effectual in the law, to all intents and purposes, as if the whole of the said office of matrimony had been employed in the celebration thereof, and no further or otherwise; and that it shall not be necessary thereafter to give in evidence the delivery of such written declaration in support of the validity of any such marriage upon any occasion whatsoever.

"Provided nevertheless, and be it further enacted, that nothing hereinbefore contained shall operate or be construed so as to annul, defeat, or alter the provisions of the last-mentioned Act, or any other existing law relative to the previous celebration of banns, or the obtaining of licences, or any other qualifications, ceremonies, forms or proceedings whatsoever, requisite to the validity of marriages, except so far as the same are expressly altered or dispensed with by this Act, in the cases aforesaid.

"Provided also, and be it further enacted, that nothing in this Act contained shall be construed so as to defeat, prejudice, alter or affect the right of the officiating parson, vicar, minister, or curate and clerk respectively, to their accustomed fees, duties or emoluments, payable upon the celebration of marriages in any of the cases provided for by this Act."

*The Schedule to which this Act refers:*

"We, the undersigned A. B. and C. D., do hereby declare that we are Dissenters [or that the undersigned, A. B. or C. D., as the case may require, is a Dissenter] from the Church of England as by law established, and that we are desirous of taking the benefit of a certain Act, passed in the 59th year of his present Majesty's reign, intituled, 'An Act to relieve certain Persons dissenting from the Church of England, from some parts of the Ceremony required by law in the Celebration of Marriages.' As witness our hands,

"A. B.

"C. D."

We give as correct an account of what passed in the House of Commons on the 16th of June, as the noise and inconvenience arising from an excessively crowded gallery would permit, assisted by the reports of the newspapers.

After the presentment by Lord Milton, Sir James Mackintosh, and Mr. Smith, of some petitions praying for relief from the operation of the Marriage Law, Mr. S. observed, that, in bringing forward the present subject, of which he had given notice, he found himself greatly fortified by the contents of several petitions which had been presented, as well as by the

highly respectable persons whose signatures they bore. He should shortly state the object in view. The prayer, it would be observed, of the petitions was, that the petitioners might be relieved from the grievance which the use of the marriage service now required by law, imposed, more especially as it affected a particular class of individuals. The grievance complained of was described in as brief terms as possible by the petitioners themselves, when they stated that the service was inconsistent with their religious belief; some of them also objecting more strongly to it, on the general ground of dissent from the Establishment, and praying to be relieved from joining in any way in its services. It would be necessary that he should notice briefly the historical state of the question, and as to that, it appeared quite clear that prior to the Act of 26 Geo. II. marriage was considered by the law of this country as merely a civil contract, and the Dissenters were, therefore, prior to that Act, entitled to celebrate their own marriages as they pleased. To the ceremonial which the Act had the effect of requiring Dissenters to submit to, the general body had great objections, looking at it merely as a service, and without going into the general objections to the conformity which it required to the Establishment; but on the part of the persons for whom he was now more immediately appearing, (the Unitarians,) the prominent objection was the expressions it contained relative to the doctrine of the Trinity. By a recent statute they had been relieved from the penalties and disabilities imposed by laws which had become, in fact, almost obsolete, and it was very unpleasant to their consciences that this doctrine should be introduced in a manner that implied a recognition of it on their part. As this introduction was perfectly unnecessary to the object in view in the celebration of marriages, the petitioners were at any rate justified in their hope, that the liberality of the Legislature would dispense with every thing of that sort. He had before observed, that prior to the 26th of Geo. II. marriage was always considered in law as essentially a civil contract, and for this proposition he had the authority of Mr. Justice Black-

stone. It could not, then, be necessary to its validity that it should be connected with any religious ceremony, especially one repugnant to the feelings and opinions of the parties. From the operation of that Act, Jews and Quakers were exempted, and he believed that the petitions which they presented at the time of its passing, stating (as the present petitions did) its interference with their religious opinions, led mainly to their exemption: although he was aware that there were, and continue to be, peculiar circumstances which had probably considerable influence in the case of those bodies who were more defined than the class of persons whom he now represented; but the circumstance that marriages were now solemnized by those bodies among themselves without any legislative interference in their favour, and without any doubt of their validity, was ample proof of the proposition that, before the Act of 26 Geo. II., all Dissenters were possessed of the same privilege. That the old law had always contemplated marriage as a civil contract, seemed also evident from the preamble and provisions of 12 Chas. II. C. 33, which confirmed marriages celebrated by the Justices of the Peace during the Commonwealth. In that Act was no appearance of an idea that it was necessarily connected with any religious ceremony. The Dissenters of Ireland and Scotland had full liberty given them, being allowed to perform their own marriages, and it was hard on those of England to be alone restrained. The 26th of Geo. II. had, however, for the accomplishment of a civil purpose of great importance, namely, proper regularity of celebration and record, made it necessary that marriage be performed in the Church; but conceding this to be a desirable object, attended with great civil advantages, it would not be necessary that the whole service, intended originally solely for professed members of the Church, should be gone through in order to render the Act binding. It was, in fact, as was well known, very usual to omit several parts which were not at all consonant to the delicacy and decorum of the present day. It was obvious that the present marriage service contained two parts which might be readily se-



parated: the one almost entirely civil; the other devotional, and perfectly proper perhaps for the members of the Church. Considering the many difficulties which would attend withdrawing the performance of marriage from the parish church, and the many advantages that attended, amongst other things, the use of only one register, and the regularity which ensued from the present practice, the petitioners were not inclined to seek to be exempted from the use of the service altogether, but they did object to parts of it, and it was his intention to propose the omission of those parts. He proposed that the minister, on receiving a written declaration from the parties that they or one of them was a Protestant Dissenter, should use only the parts included between the words "I require and charge you both," and the words "and thereto I give thee my troth." This was all that could be necessary, and thus the whole devotional service was omitted, to which, whether objectionable or not in form, it was unpleasant to a Dissenter, as such, but particularly to a Unitarian Dissenter, to conform, as it amounted to a recognition of the religious services of a Church from which he separated. This plan would leave all classes of individuals who could be interested precisely in their present situation, as far as civil objects were concerned. It went not to alter any thing, but only to select an unobjectionable part, and use it whole and entire. No additional duty would be imposed on the minister; on the contrary, he would be exempted from the painful necessity of insisting on what was disagreeable to others. No reduction was proposed in the accustomed fees; in fact, he did not conceive there was any description of person or property that could be injured or affected by the measure. Even supposing a religious ceremony was proper to sanction the marriage contract, to impress upon the mind the weight, the solemn character of the engagement into which it entered, surely to be productive of any beneficial effect, it ought not to be one uncongenial to the religious principles conscientiously entertained by the parties. The law acted upon these ideas when it consulted the religious creed of the parties on whom it imposed the

obligation of an oath. The Jew was sworn on the Old Testament, the Mahometan on the Koran, not on any thing to which his mind attached no religious importance. For himself, however, he was inclined to doubt whether the association of a religious ceremony at all with the marriage contract had always the good effect ascribed to it; and he believed, on the contrary, that in those countries, especially Catholic countries, where marriage was treated as a sacrament, it would be found that its vows were much more frequently broken than in the northern part of this kingdom, where, (as in England prior to the 26th of Geo. II.) no religious ceremony was essential to its validity.

Under all these considerations, looking to the case as it stood historically, as it was in practice among the Dissenters of Ireland and Scotland, and as liberal and just policy dictated, he trusted it would be thought the petitioners would, at any rate, be considered fully entitled to the relief they sought, interfering with no principle of the policy of the country, with none of its civil regulations, with the interests or conveniences of no one. It was not a matter to be treated with levity or indifference. It was a case of conscience, to which he was fully persuaded the House would give every relief in its power. Mr. S. concluded with moving for leave to bring in "a Bill to relieve certain persons Dissenting from the Church of England, from some parts of the Ceremony required by Law in the celebration of Marriages."

Lord Castlereagh said he did not rise to object to the introduction of the bill, but only to observe, that as he was not present when the Honourable Member commenced his observations, and as he was not aware of the provisions it might contain, he must not be considered as precluded from delivering his opinion on the subject, when the measure should be immediately and fully before the House.

Mr. Wilberforce observed, that he also had only heard a part of his Honourable Friend's observations, but that he perfectly acquiesced in the propriety of allowing the bill to be brought in. He could not help feeling, however, some apprehension lest

the general terms in which his Honourable Friend had spoken of marriage as a civil contract might be misunderstood. There could be no doubt that, so far as evidence was concerned, it might be so denominated, but the institution was itself of Divine ordinance. To this institution much of the superiority of Europe over Asia and other portions of the earth, especially in social and domestic life, might be attributed. He certainly approved of the general object of the bill, and its particular provisions would be the subject of future consideration.

Leave was then given to bring in the bill, and Mr. Smith and Sir James Mackintosh were appointed for that purpose.

#### *Eastern Unitarian Society.*

THE Yearly Meeting of this Society was held at Colchester, on Wednesday and Thursday, June 9th and 10th. On Wednesday evening, after the service had been introduced by Mr. F. Horsfield, Mr. Fox asserted, with equal ability and success, the claims of Unitarian ministers to be considered as Gospel preachers and proclaimers of glad tidings: and on Thursday morning, Mr. Fullagar read the Scriptures, and Mr. Scargill delivered the prayer; after which, Dr. Thomas Rees gave a brief, but clear and faithful statement of the Unitarian faith, with a succinct review of some of the leading arguments from reason and Scripture in its favour. After service the business of the society was transacted; George Watson, Esq., of Saxlingham, in the Chair. After the Report of the Committee had been read, it was the general opinion of the meeting, that its contents were of sufficient general interest to procure its insertion in the *Monthly Repository*, and the Secretary was directed to transmit it for that purpose. The members and friends of the society afterwards dined together, to the number of sixty, at the Angel Inn. The pleasure of the meeting was considerably heightened by the presence of Mr. J. T. Rutt, who obligingly consented to take the Chair. In the course of the afternoon the sentiments which were delivered from the Chair, gave occasion to several gentlemen to address the com-

pany upon subjects connected with the great cause of religious liberty, or of the interests, local and general, of Unitarianism; particularly Mr. Fox, Dr. T. Rees, Mr. G. Watson, Mr. Meek, Mr. Fullagar, Mr. Toms, Mr. Scargill and Mr. E. Taylor. It was highly satisfactory to see so numerous and respectable an assemblage. Colchester is a new focus; it now served to concentrate and bring into action and co-operation with the Unitarian body, individuals from Sudbury, Witham, Braintree and other places in the neighbourhood, several of whom now associated with us for the first time. Among other visitors were two Jews, who came, not to plunder the Christians under pretence of conversion, but to contribute their assistance to forward the objects of the society. Mr. Meek gave a highly interesting account of the progress and present state of Unitarianism at Colchester. It appears that every thing which threatens, denunciations, even force and oppression can effect, is employed against our brethren there. They have been called upon to suffer much reproach and persecution for the cause of Christ. They find their reward in the adoption of those glorious and consolatory truths which he taught, and in the cheering views of God's character and government which they have now embraced.

It was resolved, that the next yearly meeting should be held at Norwich, on the last Wednesday and Thursday in June, 1820.

#### *Report of the Committee, 1819.*

##### CHRISTIAN FRIENDS,

It is a source of great satisfaction to us, that the members of our society are this year called together in the county of Essex. The report of our deceased and valuable friend Mr. Winder, had very early in the existence of this Association attracted our attention to the state of religious opinion in Colchester and its neighbourhood, and in the year 1814 he undertook a journey into Essex, for the purpose of ascertaining whether any and what openings for the diffusion of Christianity, as it was originally preached by the apostles, might be found. In several villages, not far distant from this town, he was kindly



received and attentively heard. In Colchester he was almost an entire stranger, and his report to us on his return was, that he had not been able to meet in that place with a single individual inclined to Unitarianism, and much less with any place in which an Unitarian missionary could be permitted to preach. We have reason, therefore, to rejoice, that in the course of a few years we see the worshippers of the one God united and associated in Colchester, and that we are enabled here to assemble our society. It is a source of additional satisfaction to us also to see, as the minister of this congregation, one of our own members, and one who was led to the adoption of his present views of Christian truth, from the preaching and conversation of our respected friend.

The number of Tracts distributed this year has been two hundred and fifty-six, and the stock on hand, previous to the last order of the Committee, was six hundred and ninety. One of the tracts (the Unitarian's Appeal) has excited a controversy on the subjects in dispute between us and our Trinitarian brethren, and has especially attracted attention in this county. Excepting by the letters of Mr. Fry, formerly of Billericay, we believe the question has not been much agitated in Essex. The publication of Mr. Newton, of Witham, from the rank which he holds among our orthodox brethren, and from the well-known respectability of his character, has excited considerable attention. That such a champion could make no better defence of Trinitarianism, is rather to be imputed to the weakness of the system, than to any want of ability in its defender. That it has disappointed and dissatisfied many of his friends we have reason to know, and we trust the controversy will be productive of good, and finally issue in the promotion of Christian truth. The very fact that these local discussions, respecting the truth and scriptural evidence of our opinions, are increasing, is a certain proof of the interest and alarm which they excite. A few years since, and Unitarian publications were "few and far between," they were confined to the metropolis and one or two towns.

Now, our opponents in every part of the kingdom, from the mitred prelate downwards, are calling upon the Unitarians to gird on their armour, and in no instance, within our knowledge, have we been without zealous and able defenders. This perpetual conflict of opinion must necessarily be beneficial to the cause of truth, and that it has aided the spread of our views of Christianity, is virtually admitted by our Trinitarian brethren, notwithstanding the affected contempt in which they hold our exertions. Nor is it by their writings alone that the Calvinistic Dissenters have attacked us. They are not content with branding us as blasphemers from the pulpit and the press, but they are endeavouring, in spite of the declaration of the Legislature in our favour, to deprive us of the rights and the endowments we possess. They are striving to make the decisions of our courts of law breathe their own intolerant and persecuting spirit. By the exertions which the Calvinistic body are making, in order to obtain a decision in their favour respecting the Meeting at Wolverhampton, they have clearly shewn their design and end. Disgraceful in every way as their conduct has been, both as men and as Protestant Dissenters, it is not sufficient for us, and for our own safety, to treat it with indifference or contempt. As an attempt is making to deprive us of our rights and our possessions, it must be resolutely met, and they must be legally maintained and defended. To this end we have seen, with much satisfaction, the establishment of a society for the defence and protection of our civil rights. Situated as we now are, such a measure is one of absolute necessity. We are no longer an obscure and almost unknown religious sect. Our opinions are not now confined to the closets of the learned, and preached with hesitation and dread. They no longer lurk in an ambiguous and guarded phraseology, but are proclaimed, as our Master and his apostles proclaimed them, upon the house-top, and promulgated with a zeal and earnestness becoming their high importance. Having entered the field, we must be prepared and armed at all points for the combat. We must oppose active

exertion, by exertions equally active, and we must learn to unite in defence of our rights and our principles. Individual efforts may do much, but those efforts concentrated, organized, regulated and combined, will do much more. From a conviction of the necessity of united exertion, have arisen, 1. Our parent Book Society, with its numerous children in the West, South, North and East. 2. Our Unitarian Fund; and now 3. Our Unitarian Association, for the Protection of our Civil Rights. All these have a claim upon us for support, and through the establishment of Fellowship Funds they may all be easily and powerfully assisted. We see, with great satisfaction, the continual increase of these Funds, and we trust the time is not far distant when they will become universal amongst us. No congregation is too small or too poor to establish and keep up a Fellowship Fund, and when once established, their permanence and their success is certain.

We will only add, that the value and importance of correct religious opinions, and the comfort and happiness enjoyed by such as possess them, are amply sufficient to justify and encourage every honest exertion for their propagation. We have duties to perform to God and our own consciences, which are quite above and beyond the influence arising from the opinion of the world. With unprejudiced and earnest attention to the attainment of scriptural views of God and his government, with a sincere and anxious desire to form right conclusions on the great concerns of religion, boldly to avow the opinions to which our inquiries may conduct us, and to worship our Creator according to the dictates of our consciences, are rights which we ought to value, and which we should be culpable not to exercise. And if, in the discharge of what we regard as a duty, we do associate together, to endeavour, in some degree, to stem the tide of calumny, to expose bigotry, to inform the ignorant, to reprove the scorner, and to hold up the simple, pure and native gospel, who will have any ground to censure us? Let us be animated to perseverance in this good work. Let us anticipate the

time when "a little one shall become a thousand, and a small one a strong nation:" when "we shall lift up our eyes round about, and all shall gather themselves together and come to us:" when "the nations gathered together, and the people assembled, shall hear and testify—This is the truth."

#### Protestant Society.

(Concluded from p. 336.)

Mr. Wilks continued:—The attention of the Committee to *Parliamentary Proceedings*, affecting Dissenters, also should not be overlooked. The New Church Bill would require practical attention: as long as the present provisions were retained the evil would be limited. Now no church could be erected at the parochial charge, without parochial consent:—now no emolument, but from pew-rents, could be obtained; but alterations would be attempted. Mr. Moore, a clergyman at Birmingham, had published a letter to Lord Liverpool, entreating that rates might be imposed on the parishes when new churches are built, to ensure to the minister of every church and chapel a salary of from £300. to £600. per annum. "Obsta principiis" was, therefore, the maxim he would recommend; and only by the most unslumbering vigilance could they be secure. (*Applause.*)

A bill had been introduced into Parliament, entitled *The Parish Clerks' Bill*. This bill was privately brought forward, and had actually been read a first and second time, and referred to a Committee, and yet being masked by a specious title, the contents were unknown, although it would have taken upwards of £10,000 annually out of the pockets of the inhabitants of the metropolis, and imposed upon Dissenting ministers duties as unprecedented and intolerable, as they were novel and absurd. By the efforts of the officers of the Society, the evil was discovered—the design exposed—Dissenting ministers cautioned and aroused.—They met at their Library, appointed a Committee, and its rejection had been obtained. (*Cheers.*)

Another bill, now before Parliament, required to be regarded with a still more scrutinizing eye. It is entitled "*A Bill to prevent the Misapplication of Poor Rates.*" What title could be more specious or captivating? Can that bill benefit Dissenters? Is it not a bill similar in effect to that execrated measure, which, in the reign of Queen Anne, sought to deprive the Protestant Dissenters of their parental and dearest rights, in giving instruction to their own children? This bill will enable the officers of parishes to take



all children, whose parents are unable to support them, from the parental care, to seclude them in workhouses, or to remove them to a distance among strange nurses, and, of course, either to neglect their religious instruction, or to educate them in the tenets of the Established Church.

On the principles of political economy, the measure was indefensible. It would rather encourage than repress a redundant and wretched population. The parents who loved their children ought not to be deprived of the objects of their love; and those who loved them not, would hail the measure as a bounty and reward. He therefore hoped, that when it should be read a second time, or be committed, some friend to humanity, some real patriot, some advocate for the rights of Dissenters and of conscience, would unmask the visage, expose the deformity, develop the baneful effects, and prevent the poor laws from becoming an additional source of civil and religious oppression to those whom they were intended to relieve. (*Applause.*)

Since their last meeting also an attempt had been made in the name of the Universities, and of the King's printer, to prevent the circulation of all Commentaries on the Scriptures unsanctioned by them. Little wrongs men too patiently endure; but at length even the timid become desperate. Self-defence induced the booksellers to associate and to resist. From their Committee a report might be speedily expected; and every friend to scriptural knowledge and to free inquiry, must wish them success. (*Cheers.*)

Under the circumstances which he had developed, he wished to inquire what measures the Dissenters should adopt? He did not hesitate to state they were too congregational and independent. They did not sufficiently sympathize. County associations should be formed. Religious liberty should be one object of their union. By local connexions they would become better prepared for simultaneous effort, and something greater and better might be done, than merely to sit and sigh, or pass onward unconcerned. A measure to secure exemption from turnpike tolls was one object to be desired. Another object ardently to be sought was some act relieving our places of worship from the rates for the poor, and our ministers and congregations from the contumely and degradation which he had exposed. Another grand measure was, that emancipation from test and corporation laws, which, whilst they continued, remained as a brand of vassalage, an acknowledgment of inferiority, a prostitution of the sacraments of religion, to which no man who understood liberty, who respected the memory of the Nonconformists, who cherished self-esteem, who

loved his children, or who honoured his God, could tranquilly submit. (*Loud cheers.*)

He knew that some good persons thought of liberty too much might be said. But such was not the opinion which the wisest or best men cherished, or which history confirmed. "Above all things liberty," was the exclamation of Selden. And who was Selden? An ardent youth, a warm enthusiast? Grotius said, "Selden is the honour of England." Lord Clarendon, the Tory historian, pronounced him to be a man whom it was not possible excessively to praise. And if civil liberty gives to life its value, to man his nobleness, to nations their pre-eminence, how much more dear must be religious freedom? That was the liberty which every man who deserves the name of man or Christian, should bind around his brow, and place closest to his heart. (*Cheers.*) Nor should trifles be disregarded. But nothing connected with principles was trifling. So reasoned the most immortal men, the benefactors of the globe. Twenty shillings was the whole amount of the ship money that Hampden refused to pay: he refused, and the Stuarts were expelled. (*Cheers.*) How trifling the demand for indulgences, which Luther by principle was induced to resist, and so produced the Reformation, and so relieved the world. (*Cheers.*)

On the subjects to which he had adverted, let Dissenters then apply to Parliament; and although they may be at first rejected, yet let them renew, renew, renew, their applications, and reason and truth and religious liberty must at length prevail. (*Loud cheers.*)

Every circumstance seems to demand speedy exertion. The nation was at peace. The persecution of the Dissenters did not decrease. Every possible means was adopted by the members of the Established Church, to increase and consolidate their power. In a recent publication, intitled, "Gravamina Ecclesiae," the Rev. Mr. Dennis, Prebendary of Exeter, protested against every concession Dissenters had obtained. If they advanced, and Dissenters still would retrograde, the distance would be greater, and relief more difficult. (*Cheers.*) He trusted that was a determination not hastily or imprudently adopted, and that Dissenters would meet with those, competent and willing to undertake in Parliament their cause. All must remember with affection, the ardour and the favourable zeal with which Mr. Fox devoted his great talents to the furtherance of those views. But he was lost. All too would recollect that great and good man so recently departed; and the mode of whose departure so much increased our anguish at the loss. Those who remembered how he advocated the cause of the

French Protestants, would not have feared the refusal of his support. His was no party attachment to freedom—no lip profession—he loved freedom in his heart. With his earliest recollections, the evils of persecution were connected. The first sounds he heard, were the sighs of his parents—expatriated for their religion from their native land. With his growth the remembrance had grown; and the sentiments would have expired only with his life. Had he been present this day, what indignation would he have felt! Yet his indignation was unselfish, was passionless. It resembled the emotions of holy spirits—blending abhorrence of the wrong with pity for the wrong-doer. But he too was lost. (*Loud cheers.*) Yet they were not without advocates. He was happy to see his friend Mr. Alderman Wood present on the occasion. He knew his benevolent heart—his sagacious head—his active hand. Nor did the country contain one man more ardently desirous to do good. (*Cheers.*)

But they had also present another advocate for all that was benevolent and wise. He could remember when but a boy, he read his masterly reply to Burke, with eloquence equal to that of Burke. He could not but overcome, as he had the quarrel just. With delight, too, he had listened to his defence of the freedom of the press. When before Buonaparte, Europe trembled, and our government yielded to prosecute a defenceless emigrant for the affirmation of the truth, he stepped forward on his behalf, and delivered an oration which Cicero, when most elated with his own immortal efforts, would have been proud to claim. (*Applause.*) India, too, blessed the hour of his arrival on her shores. He went there to administer justice, and by his administration, lenient though upright, and by the mild exercise of his authority, he was there revered, till they regarded him as a tutelary messenger from heaven. (*Applause.*)

He has stepped into the situation of Sir Samuel Romilly, he has directed his great and comprehensive mind to the amelioration of those laws, which have been justly said to be "written in blood." He has wrapped around him the mantle of the departed Romilly, more honourable than the judicial ermine, the senatorial robe, or the imperial purple. (*Loud cheers.*) He is not lost! Such a living advocate Dissenters will possess! Whilst such evils exist and such duties remain, he could not consent to indulge his wish, to sing the requiem of the Society, or to chaunt its dirge. But he did anticipate, that the day would come, when they might chaunt this requiem, interrupted, perhaps, by shouts of exultation!—No; not with shouts of exultation, but with a calm and

rational and sublime and silent joy, which will be felt by men of noble minds, who have attained their rights—by men who can think on their forefathers without shame—who can view their children without sorrow—who have achieved their freedom—who have deserved their freedom—who feel that they are free.

Long and continued cheers marked the interest excited in the meeting by a speech, which we have already characterized, and which occupied two hours, and of which even this long report is unavoidably but an abbreviated sketch.

The following resolutions were then successively proposed and unanimously approved.

1. That this meeting, including the friends of religious freedom of every party, receive with great interest the statement of the proceedings of the Committee of the Protestant Society for the protection of Religious Liberty, during the past year. That they have not forgotten the meritorious labours of preceding Committees, who mainly contributed to obtain the amended Toleration Act, aided to procure the recognition of more liberal principles in the administration of India, and who at the same time did not neglect to defend the domestic rights of Dissenters and of Methodists; and they rejoice, that the Committee for the past year have imitated their example, and laudably advanced in the same useful and honourable course.

2. That impressed with the essential importance of Academies for the preparation of pious young men for the ministry among Dissenters, and solicitous that no avoidable charges should oppress their funds or diminish their utility, they learn with great satisfaction that it has now been finally decided, that the apartments occupied by students in those institutions shall be exempt from public and parochial assessments; and that the Committee have prevented the interposition of churchwardens with schools established on those liberal principles, which alone the enlightened friends of education can commend.

3. That experience has convinced many members of this Society, that the demand of tolls on Sundays from Dissenters and Methodists attending their own places of religious worship, imposes on them a burden peculiar and injurious: and that they, therefore, applaud the efforts of the Committee to avert that inconvenience; and recommend to their consideration the expedience of applying for some permanent provision, that may establish their right to exemption in a distinct and unequivocal manner.

4. That whilst this meeting learn with approbation the liberal conduct of the Committee in presenting fifty guineas to



the Independent Chapel at York, and fifty guineas to the congregation of the Rev. Mr. Slatterie, at Chatham, towards their expenses in resisting the assessment of their meeting-houses to the rates for the relief of the poor; they learn also with regret, that the resistance of those congregations has not been attended with success; and they hope, that the Committee will take the earliest opportunity that prudence will allow, to apply for an act by which not only the pecuniary charge shall be prevented, but the degradation of submitting the expedience of the expenditure of Dissenting congregations to uninformed or unfriendly magistrates at quarter sessions shall be for ever removed.

5. That this meeting would be unworthy descendants of wise, pious and noble-minded men, if they could ever consider with contented or indifferent minds the continued operation of the Test and Corporation Acts on Protestant Dissenters, or could cease to regard them as a profanation of the sacrament of their religion to secular purposes, and a violation of those rights of conscience which it is the delight of every man to enjoy and his duty to maintain: and that they invite the attention of the Committee to some general and energetic efforts, for the repeal of all such penal and prohibitory statutes, and for the final establishment of the rights of Dissenters on a basis that honour and reason and religion shall approve.

6. That when this meeting consider the local persecutions which obstruct liberty of worship, the hostile spirit which many clergymen of the Established Church continue to manifest, the vexations of which the perverted poor laws are made the instruments, the parliamentary measures incompatible with the past privileges of Dissenters, which require constant attention, and the more combined and progressive labours of the Established Church, not merely to perpetuate, but to extend its power; they cannot but perceive the increasing importance of vigilance and union, among all the friends of religious liberty of every denomination, and must recommend, as their general representative, the Protestant Society, which includes all parties within its protection, to universal and more zealous support.

7. That to the Committee for the past year, composed equally of ministers and laymen, and including gentlemen who are members of the Established Church as well as Dissenters from that Church, this meeting present their thanks for the prudence and zeal, the activity and caution, with which they have discharged the important duties they were appointed to fulfil: and that the following ministers and laymen also in equal proportions with the Treas-

urer and Secretaries, be appointed to act as the Committee of the Society during the ensuing year:

Rev. J. Brooksbank, Dr. Collyer, George Collison, F. A. Cox, Thomas Cloutt, Alex. Fletcher, Rowland Hill, Thomas Jackson, Dr. Newman, W. F. Platt, S. W. Tracy, John Townsend, Matthew Wilks, Mark Wilks:

David Allan, Esq., Wm. Bateman, Esq., J. B. Brown, Esq., James Emerson, Esq., James Esdaile, Esq., Colonel Handfield, Alderman Wood, Esq., M. P., Thomas Hayter, Esq., J. O. Oldham, Esq., J. Pritt, Esq., William Townsend, Esq., Thomas Wontner, Esq., Thomas Walker, Esq., James Young, Esq.

8. That this meeting also repeat their thanks to Robert Steven, Esq., the active, benevolent and enlightened Treasurer of this Society.

9. That they also renew, with even increasing pleasure, their cordial acknowledgments to Thomas Pellatt and John Wilks, the intelligent, zealous and disinterested Secretaries, and respectfully reinvite their useful exertions.

10. That this meeting acknowledge with gratitude the kind attention of the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Phillips, and James Gibson, Esq., the Trustees of Coward's Funds, who have again indicated their attachment to liberal principles, and to the true interests of Protestant Dissenters, by a donation to the Society of fifty pounds.

11. That this meeting recognize upon this occasion with great pleasure, the presence of Matthew Wood, Esq., Alderman and M. P. for the city of London, and congratulate the citizens of that city on the re-election of a Representative, anxious to promote education, peace and liberty throughout the world.

12. But that to Sir James Mackintosh, M. P., the honourable and eloquent Chairman, this meeting offer their peculiar praise: and would express their hope, that he who asserted the freedom of the press, and benefited India by his wisdom and his presence, will succeed in his beneficent attempt to render our Criminal Jurisprudence milder, more efficacious, and more just; and will soon complete a National History, to which the friends of truth and freedom in every future age may with confidence refer.

These resolutions were recommended by the Rev. Dr. Bogue, Messrs. Orme, of Perth, and James, of Birmingham.

Sir James Mackintosh, the Chairman, rose amidst the loudest plaudits, and spoke to the following effect:—After the approbation of one's own conscience, I certainly consider as the best reward of any human action, the approbation of wise

and good men—highest among whom I must place the friends of civil and religious liberty.

Gentlemen, for every reason, but for the mere performance of duty, I should now be silent. Every thing which truth could say has been already urged. Every thing which I could say, did I possess the talent, or the health, has this day been far surpassed. I declare, that I never in the whole course of my life heard in any assembly a speech more conclusive, more enlightened, or more eloquent, than that which I have this day heard from your excellent Secretary. (*Applause.*) And I have been also astonished, as I followed the admirable speech of the eloquent and reverend gentleman, Mr. James. It is my duty in the first place to return my thanks; and then to make some general observations on the principles in support of which we have all assembled.

It is also my duty to say, that I am here in consequence of the indisposition of my beloved friend Lord Holland, who, although precluded from being present, I need hardly say is always present in heart and feelings whenever the cause of civil and religious liberty is to be sustained; who inherits and acts upon those principles which reflect splendour upon the name of Fox, and who, following the example of his illustrious uncle, has invariably advocated the rights of his fellow-men, to worship God after the dictates of their conscience. (*Applause.*)

Gentlemen, it affords me pleasure to succeed a Royal Duke in this situation, as it reflects additional honour on the House of Brunswick, when its princes act upon those principles which placed their family upon the throne; and they could not act more consonantly with those principles, than by placing the great body of Protestant Dissenters, who are the friends of the Royal House, who assisted in placing the crown of England firmly on their heads, in the enjoyment of those privileges to which by reason, as well as by right, they are unquestionably entitled. (*Applause.*) For my own part, from my youth I have been devoted to the sacred cause of civil and religious liberty; and I cannot but feel high honour, in the singular gratification of presiding at a meeting of a great body of Dissenters; the best Protestant part of a Protestant world, the authors of the principles of religious liberty among mankind, the fosterers and preservers of the English constitution. (*Lead applause.*)

This has been well stated by the Rev. Gentleman on my left, (Dr. Bogue,) when he bore a testimony to the virtues and firmness of these individuals, which was reluctantly extracted from Hume, that great

historian and philosopher, and enemy of civil and religious liberty. (*Cheers.*)

You have also heard the unspeakable value of religious liberty. No man or body of men can be justified in infringing on the privilege of any human being to worship God; and that man who presumes to take such a course, acts not only contrary to the dictates of common sense, but in opposition to the great and divine attributes of Christianity. But it has also been truly stated, that civil liberty cannot exist without religious liberty, but I would state, that civil liberty is also indebted to religion. To the progress of that spirit of justice and paternal benevolence, which religion inculcates, the safety of civil liberty is to be attributed. (*Hear.*) The spirit of religious liberty went forth at the Reformation. The contests which then took place, although ardent, were unsuccessful. Religious liberty did not appear with that lustre in the eyes of the Reformers which it has since assumed. The Reformers, however, ought not to be accused of intolerance, inasmuch as having gained the one great object of their pursuit, they were justified in supposing that all else would follow.

I was proud to hear the learned observations of my countryman, Mr. Orme. The first person, he stated, who maintained the true principles of religious liberty in this country, was Dr. Owen, the preceptor of Mr. Locke. I would also mention another individual greatly entitled to our admiration, and who also developed these principles—Sir Harry Vane. His writings are little known to the majority of readers; but he is alluded to by Hume, and his book contains the principles of religious liberty in three or four pages, in a manner clear and irrefragable.

As to that part of the Revolution of 1688, in which the privileges of religious liberty were for the first time asserted by law, we find at that glorious period, that security from persecution was the first object which was obtained. Certainly, the Act of Toleration was imperfect, yet it is a subject for congratulation, that the unceasing exertions of your ancestors accomplished the greater part of this act. I must, in justice to the memory of King William, say, that if this act was not more perfect, it was not his fault. If the wishes of King William had been complied with, you would have obtained all you desired. King William was himself a Calvinist: he did not, however, come to England to attack the members of the Church of England. He had far greater objects in view, and yielded his own private feelings to matters of more vital importance. He was a great-talented man, and no doubt anticipated all that the Dissenters could



wish, and all that a belief in Christianity could warrant, would eventually be obtained. It is well known that he wished all distinction among Protestant sects to cease, and that with great reluctance he was compelled to acquiesce in the imperfect scheme of toleration.

I must express my surprise when I see the bishops of the Protestant Church publicly preaching that a man is not entitled to the privileges of a Christian, unless he unequivocally accords with the Liturgy of the Church. This certainly appears to me extraordinary in a Protestant country; indeed it would seem that the only difference between the Church of England and the Church of Rome, as a wit humorously said, is, that the one was infallible and that the other never erred. (*Applause.*) As long as persons entertaining such doctrines obtain high preferment, it will continue our meritorious duty, as the friends of religious liberty, to watch over their conduct; and until the rights and privileges for which you are now contending are attained, I shall say that the ends of the Revolution are incomplete. (*Cheers.*)

I have heard with infinite pleasure the resolution you have passed with respect to the Test Act. I do hope it is not a mere annual formality, but a resolution deliberately formed. And I think those will render the greatest service to the public, who will join in endeavouring to effect the full and unshackled enjoyment of civil and religious liberty throughout the empire. (*Cheers.*)

Now, gentlemen, I cannot but think it part of my duty to state to you a principle, which was lately urged in a place of great importance, and by a minister of great moderation, and great discretion and prudence. A question arose in the House of Lords upon a comparison of two measures, one of which was proposed by Lord Grey, in 1807, and the other was carried into effect in 1817. The bill was to exempt the Catholics in the army and navy from those oaths which they had declined and refused to take. Lord Grey in the course of the discussion, said, that the present ministers had now done that very thing for which he and his friends had been obliged to quit power. Lord Liverpool (whom I very much respect) said, that there was a very great difference between the two measures, and justified his own by stating, that the act of 1807 was a permanent act, while that of 1817 was only an annual act, and left the Catholics, as well as Protestant Dissenters, entirely dependent upon the indulgence of the Legislature. This consideration is of the greatest importance to you. You see the principle upon which you are regarded. You are all Dissenters from the Established Church, and whatever

power or privilege you enjoy, you owe to the indulgence or moderation of the government, by whom it is only granted from year to year. It is a yearly lease, determinable at the end of the year at the will of his Majesty's ministers; and this comes from the deliberate opinion of a most important person in the King's Council, and a person of considerable weight; it was uttered in a place too and with a deliberation which adds to its weight.

Permit me to say that I have been refreshed this day by the praises which I have heard bestowed upon liberty, and especially by the inimitable speech of your Secretary, which I could devote the day to eulogize. Without any of the cold deliberation of a formal assembly, I have heard it justly stated, and as elegantly as justly, that liberty is essential to greatness and goodness in man. We seek it not alone for ourselves, but for our children. For what was the blood of Hampden and Sidney and Russell shed, but for the cause of liberty? For what was the great King William called great, but for his exertions in the same cause? And for what did William and Somers live, but to establish liberty? (*Cheers.*)

What we desire is what these great men thought worthy the sacrifice of their lives. And what is liberty, but equal justice among men? And what is more heavenly and godlike than the exertions which are made for the establishment of justice upon earth? (*Applause.*) It is to secure man against wrong that a form of government is established; but can this be obtained without the possession of civil and religious liberty?

I must say that I have attended to the important statement which has been made, with instruction as well as with surprise. I was ignorant, till this day, that scenes of vexation, such as have been described, could have occurred in this civilized country; and the knowledge of their existence will certainly induce me to watch with more vigilance every measure connected with this subject, that may be brought before the Legislature. I shall be most happy to state every grievance that may be presented to my notice, and to assist in obtaining for the Dissenters all those rights to which they are entitled. I consider that I should be disgraced in the eyes of this respectable assembly, if I did not act publicly upon the principles which I now publicly profess. I therefore solemnly pledge myself, on every occasion, to endeavour to carry into effect the instructions which I have received, and to promote your honourable and enlightened views. (*Cheers.*)

Ladies and Gentlemen, I am now, in my turn, about to require a favour. I am going to beg a reward for the small ex-

ertions which I have made. You have been pleased to express your approbation of my humble efforts to amend the *criminal laws* of our country. You are all of you persons of some influence in society, and especially among those whom you love, and who, no doubt, feel for you a reciprocal affection. Let me ask, then, that you will employ that influence in forwarding petitions and addresses to promote the object which I have stated. (*Applause.*) We are surrounded by the ministers of the gospel, whose duty, as well as inclination, is to inculcate the doctrines of humanity. Upon the exertions of these men I may rely, and those who think that in principle we ought not to forbear the severe infliction of punishment upon moral guilt, will be pleased to call in mind an observation which was made by a friend of mine, a common-council-man (Mr. Richard Taylor) who, when a member of that body got up and quoted the law of Moses as a justification of the laws of England as they stood, most aptly replied, by quoting the words of our Saviour, "Ye have heard that it hath been said by them of old, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil, but that whoever shall smite thee on the right cheek, turn to him the other also." It was the most ingenious retort I ever heard in public debate; and will, no doubt, remind the ministers of religion of the spirit of the gospel which they preach. (*Applause.*) I have now only to renew my thanks for the honour you have conferred, and to re-assure you of my anxious desire to promote the attainment of those objects which have been so ably and so conclusively stated by the gentlemen who have addressed you.

Among loud and reiterated plaudits the meeting was dissolved, and all present expressed their additional determination to afford to the institution, and to the measures then proposed, their best exertions, and to retire to their respective counties and congregations, and by their recommendation, to procure additional and universal support.

#### *Unitarian Fund Anniversary.*

THE Annual Meeting of the Unitarian Fund was held on Wednesday, 2d June, at Parliament Court Chapel, Artillery Lane, Bishopsgate Street. The devotional part of the service was conducted by Messrs. W. Jevons, (of Walthamstow,) Aspland and Gilchrist; and a very able, ingenious and interesting sermon was delivered by the Rev. James Yates, of Birmingham, from 1 Timothy i. 11, on the Peculiar Doctrines of the Gospel. With great force of argument, and richness of historical illus-

tration, the preacher exposed the futility of the claims set up for the notions of a Triune Deity, and salvation by vicarious suffering, as the leading and peculiar truths of the gospel; and directed the attention of his hearers to those simple, intelligible and important principles which are, in reality, the substance of the Christian revelation, and the diffusion of which, unmixed with human inventions, is the object of this institution; concluding with an animated exhortation to its friends and supporters to persevere in exertions which Providence has already crowned with greater success than the most sanguine of them could originally have anticipated. The unanimous and earnest request of the Society for the publication of the sermon was kindly acceded to by Mr. Yates, and we trust it will soon be in the hands of our readers. After divine service, Thomas Cooke, Esq., of Newport, was called to the Chair, and the Society proceeded to business. The Treasurer and Secretary then made their reports of the state of the Society's finances, and of its proceedings during the past year. The Secretary's Report was, as usual, ordered to be published at the discretion of the Committee. The principal topics embraced by it were the following: 1. A missionary journey in parts of Kent and Sussex, performed by Mr. Wright, immediately after the last Fund Anniversary, in the course of which he visited Battle, Northiam, Rolvenden, Teatenden, Cranbrook, &c. 2. A much longer and more important journey by that indefatigable servant of the Society, in Yorkshire, Lancashire, and parts of the adjoining counties, during the months of July, August, September and October last. Mr. W. considers this journey one of the most successful which he has ever made. It was undertaken at the suggestion of the late Dr. Thomson of Leeds, to whose memory an affectionate and well-merited tribute was offered in the Report, and who rendered one of his last services to the Unitarian cause, by some useful hints for Mr. W.'s guidance, which he transmitted to the Secretary only a few days before his lamented death. In part of this journey, Mr. Wright was accompanied by Mr. F. Horsfield, late a student in the Unitarian Academy at Hackney, and now completing his preparation for the ministry under Dr. Morell of Brighton, by whom much effective assistance was rendered. Mr. Wright preached in many places which had not been visited before by a Unitarian missionary, and in several, (*Todmorden, Browbridge, Jagger-green, Lindley, Brighthouse, Mirfield, Horley, Cropland, Salter-Hebble, Ovenden,*) where the Unitarian doctrine had never been preached before. 3. A missionary tour in Cornwall and De-



ronsire, during the last summer, by Mr. Smethurst of Moreton-Hampstead. Additional interest was given to the abstract of Mr. Smethurst's journal, by information extracted from letters just received from Mr. Wright, who was, at the time of the meeting, actively employed in the same district. It appeared that the successive visits of the missionaries had excited an increasing attention to religious subjects, and disposition for inquiry, and that the prospects were such as to render Cornwall especially deserving of the attention of those to whom the interests of the Society may in future be entrusted. 4. The Report then stated the separate cases in which grants of money had been made for the introduction or support of Unitarian worship, and the progress of the cause in those congregations which have been raised or cherished by the Unitarian Fund. Under this head some interesting information was communicated relative to the congregations at Colchester, Woolwich, Luton, Reading, Huddersfield, &c. The Committee also informed the Society, that in consequence of the increased expense of travelling to Mr. Wright, from his not being able to take such long journeys on foot as formerly; and also of his being deprived of some additions to his income by the relinquishment of the character of a stated minister, in order to devote himself wholly to the service of the Unitarian Fund, they had voted an addition to his salary, and at the same time suggested the expediency of his residing, when not engaged in missionary journeys, in or near London, that he might assist in the introduction of Unitarian preaching into the villages about the metropolis, and in directing the operations of such persons as should be found properly qualified to act as local preachers. This resolution met with the cordial concurrence of the meeting.

Allusion was made in the Report to some instances in which the Fund, without deviating from the pursuit of its main objects, has incidentally been very useful to the Unitarian cause. Great numbers of valuable tracts are every year distributed, under circumstances most favourable to their being read with advantage. By the exertions of its Committee, in conjunction with several subscribers to the Fund, who solicited their co-operation, the *Association for Protecting the Civil Rights of Unitarians* was formed, an account of whose proceedings will be found in our present Number [pp. 377—386].

Benefactions, of £50. each, were acknowledged from the Rev. Charles Toogood, of Sherborne; from Joseph Liddell, Esq., of Moore-Park; and from E. Johnston, Esq., the Rev. W. Johnston, and the

Rev. T. Jervis, as executors of the late Swan Downer, Esq.: a vote of thanks to those gentlemen was unanimously passed, and they were elected honorary members of the Society.

In consequence of these very liberal donations, the balance in the Treasurer's hands is not yet annihilated, although it has been found necessary, for the two or three past years, to apply a part of it to the current expenditure. The very usefulness of the Society, by extending the sphere of its operations, increasing the number of small congregations partly depending upon its assistance, and creating opportunities for further diffusion of its principles, imposes the necessity for augmented exertion for its support. Some aid, though but little, has been derived from Fellowship Funds and congregational collections, and the annual contribution of the Rev. T. Broadbent's congregation at Warrington, is especially entitled to notice and thanks: to these sources, in connexion with individual subscriptions, it is hoped the Unitarian Fund may look with confidence for the means of future and wider usefulness.

The Rev. Russel Scott, of Portsmouth, was announced as preacher at the next anniversary.

The following gentlemen were chosen into office for the ensuing year:

J. CHRISTIE, Esq. *Treasurer.*

W. J. FOX, *Secretary.*

*Committee.*

Rev. R. ASPLAND,

Mr. D. EATON,

Mr. S. HART,

Mr. T. HORNBY,

Mr. E. JOHNSTON, Jun.

Mr. G. SMALLFIELD,

Mr. E. TAYLOR.

*Auditors.*

Mr. D. TAYLOR,

Mr. B. KENNEDY.

*Collector.*

Mr. W. J. TITFORD, 49, Coleman Street,

To whom it is requested that those ministers and gentlemen in the country who have consented to receive subscriptions for the Fund, will forward the sums collected by them. As a corrected list of subscribers will speedily be printed, it is desirable at the same time that any changes of abode, new subscriptions, &c., should be particularly noticed.

In the afternoon about three hundred members and friends of the Society dined together at the London Tavern, W. Friend, Esq. in the Chair. There were not so many ministers from the country as usual,

and we had to regret the absence, from unavoidable circumstances, of many friends to our cause, who have frequently shared in the pleasure of these annual meetings. On the other hand, it was highly gratifying to observe a large accession of new friends and subscribers to the Institution. We lament our inability to offer some account of the many interesting observations with which the Chairman prefaced the toasts usually given on these occasions, or which they elicited from those whom he called up to address the company. The number of persons who dined has been only twice exceeded since the formation of the Society; and as a day of elevated enjoyment to those who were present, and of cheering promise for the future prosperity of the Unitarian Fund, it has not been surpassed, if equalled, by any former anniversary.

#### *Fellowship Funds.*

*Taunton*—Rev. Henry Davies, minister. *Whitchurch*, Shropshire: established January 10, 1819. Object, "to promote Unitarianism by the distribution of tracts; by presenting occasional contributions to Unitarian chapels about to be erected and to Unitarian Academies, and by other means that may be thought proper by the subscribers to the Fund." President, Rev. Joseph Marriott (the minister); Treasurer, Mr. John Edwards, Jun.

*Stockton* (upon Tees). Established March 9 and 12, 1819, under the name of the "Stockton Christian Fellowship Society." Object, "to afford assistance to small and indigent congregations, and to promote generally the diffusion of those great principles of religious truth which, as it appears to the Society, were taught by Christ and his apostles." Monthly meetings to be held for religious conference. Any member of the Society may be excluded by the majority, after due admonition, for immoral conduct. President, Mr. James Crowe; Treasurer and Secretary, Mr. Thomas Richmond.

#### *Somerset and Dorset Half-Yearly Meeting of Ministers.*

On Wednesday the 14th of April, was held at Bridgwater, the Second Half-Yearly Meeting of Ministers and Friends residing in Somersetshire and part of Dorsetshire, who are united on the important principle that God the Father is alone the object of worship. The Rev. Samuel Fawcett, of Yeovil, delivered in the morning a very interesting and impressive discourse on "the Mutual Duties of Ministers and People," and the Rev. R. Wright preached in the evening. The friends at

Bridgwater heard not in vain the exhortation of the apostle: "Use hospitality one to another," and the day was spent in a manner which appeared very much to realize the object of the meeting. What that object is, will best appear from the Resolutions which were proposed and unanimously adopted at the first meeting, held at Yeovil in September last, and which were sent for insertion to the *Monthly Repository*, but which miscarried.

Resolved 1, That the want of intercourse and co-operation between the Unitarian ministers and congregations in the Western part of England, who are agreed in the important principle that God the Father is alone the object of worship, has long been a subject of regret.

2. That such a meeting, consisting of ministers and friends, held alternately in neighbouring places, is calculated to cherish that interest in each other's welfare which ought to distinguish the disciples of Jesus Christ; to animate each other to the performance of their respective duties, and of those especially which are connected with the comfort and prosperity of their congregations, and the promotion of what they deem true evangelical doctrine and practice.

3. That in order to accomplish these valuable purposes a meeting be held half-yearly at the following places:—viz. at Yeovil, Dorchester, Bridport, Crewkerne, Ilminster, Taunton and Bridgwater.

4. That in the morning of the day on which the meeting is held there be a public service; the preacher and the place of meeting to be appointed at the preceding meeting. An economical dinner to be provided at an inn.

5. That Dr. Southwood Smith be requested to accept the office of Secretary to the Association, &c. &c.

At the meeting at Bridgwater, it was resolved, That for the future the meetings shall be held on the Tuesday in Easter-week, and the first Tuesday in October: and alternately, according to the following rotation, viz. Yeovil, Bridgwater, Crewkerne, Dorchester, Ilminster, Bridport and Taunton. Accordingly, the next meeting will be held at Crewkerne, and the Rev. Mr. Tingcombe, of Bridgwater, is appointed to preach.

S. S., Secretary.

#### *Western Unitarian Society.*

THE Annual Meeting of the Western Unitarian Society will be held at Bath, on Wednesday the 14th of July, when the Rev. T. Madge, of Norwich, is expected to preach.

Agreeably to the resolutions of the Ge-



eral Meeting of 1818, it will be referred to the ensuing Meeting, to consider the propriety of altering that part of the Preamble which relates to the doctrinal principles on which the Society is founded, so as to open it to all who worship the Father as the only true God, and worship him alone.

The part of the Preamble referred to is as follows: "—declaring it to be the fundamental principle of the Society, in which we all agree, that there is but one God, the Creator and Governor of the universe, without an equal or a vicegerent, the only proper object of religious worship; and that Jesus Christ was the most eminent of those messengers which he has employed to reveal his will to mankind, possessing extraordinary powers similar to those received by other prophets, but in a much higher degree."

### Manchester College, York.

THE Thirty-third Annual Meeting of Trustees of Manchester College, York, will be held at Cross-Street Chapel Rooms, Manchester, on Friday, August 6, 1819, at Eleven o'clock in the forenoon.

The trustees and their friends will dine together as usual, at the close of the meeting, at the Bridgewater Arms—Joseph Strutt, Esq., of Durley Abbey, near Derby, in the Chair.

THOMAS H. ROBINSON,  
J. G. ROBBERS,  
Secretaries.

Manchester, June 17, 1819.

Applications for the admission of Students on the foundation or otherwise, are requested to be immediately made to the Rev. Charles Wellbeloved, Theological Tutor, York, or to one of the Secretaries.

### Birmingham.

THE Rev. Stephen Weaver Browne is unanimously chosen successor to the Rev. John Corrie, as Pastor to the Old Meeting Congregation in Birmingham, in conjunction with the Rev. Robert Kell.

### LITERARY.

THE Twelfth Volume of Dr. Priestley's *Theological Works*, containing *Notes on the remaining Books of the Old Testament*, &c., which it was expected would have been ready for publication on the last day of June, will not, in consequence of the great number of references which it has been found necessary to make, be ready for delivery until July 24th, at Mr. Eaton's, 187, High Holborn.

### FOREIGN.

AMERICA. *United States.*

(Extracts from a Letter of JOSEPH LANCASTER's to Mr. Sharwood, London.)  
Philadelphia.

ESTEEMED FRIEND,

I do myself the pleasure to communicate my success in this country by way of acknowledgments of thy friendship and kind sympathy: thou wilt see I have left a land where the kindness of my pretended friends had united in the operations of the high-church parties, so far as to proscribe my usefulness, for one where a nation hails me with a cordial welcome, where listening senates receive me as an ambassador of peace for the good of poor children.

On my way down the Channel, I had an opportunity of taking a pleasant farewell view of my country. The ship tided it down Channel with but little wind, but that so direct as kept us steady as a steam-boat in fair weather; in consequence, we had a fine view of many beautiful towns and villages. We sailed by none of importance in which I had not the pleasure to reflect that my labours had been hailed, one time or another, with patriotic and Christian regard, and crowned with success in the establishment of schools and the education of hundreds of children. This was pleasant, and I do not know of any man in existence, unless such as have built on my foundation, that could part from his native country with the same refreshing view of his sea-coast towns: the sight almost made me forget the chicanery and intrigue, the fair face and double tongue, with which my Jesuitical enemies had driven me from a shore which, but for the impunity granted to their machinations, could never have ceased to be dear to me, at least much more endeared than it is; for, except the children to whom I have done good, and a few kind friends like thyself, what have I to thank that country for, whose children I have exalted, and whose princes I have first led forth to honour? The contrast in America speaks wonders. Here is a people of the same language, who, in spite of fame with her thousand tongues, and systematic intrigue with a thousand lies, hails me at once as a friend of youth and citizen of the world, places me in honour, ease and comfort, and throws wide open before me her ample fields, ripe and rich for harvest, and in all which the British and Foreign School Society have had no part.

[Mr. Lancaster here presents his friend with extracts from the newspapers, relating to the proceedings in Congress concerning him. He had, it appears, delivered two lectures in Congress Hall, Washington, on Education, "before the President, Vice-

President, Senators, Representatives and Foreign Ambassadors, with many persons of distinction," having occupied for this purpose the Speaker's chair. The day after the last lecture, the following Resolution was passed in the House of Representatives:

"Resolved, That Joseph Lancaster, the friend of learning and of man, be admitted to a seat within the Hall of the House."

We regret that we cannot here insert Mr. Lancaster's letters, on this interesting occasion, to Mr. Clay, the Speaker, and Mr. Basset, a representative from Virginia,

the mover of the Resolution. Mr. Lancaster adds,]

When I took my seat in the House, I was introduced and surrounded by members for more than two hours: the Speaker and B. Basset, with the Philadelphia members, introduced me to members from all parts of the Union; and invitations to their houses and neighbourhoods, invitations which came from their hearts in all the warmth of patriotic feeling, were given to an extent I never received before at the same time.

## OBITUARY.

ON the 27th of May, at Walthamstow, Mrs. ELIZABETH SOLLY, widow of the late Isaac Solly, Esq. of that place. She was the daughter of Nathaniel Neal, Esq. an eminent solicitor in the city of London, distinguished for his piety, virtue and talents, an active and zealous supporter of the Protestant Dissenting interest, the author of "*A Free and Serious Remonstrance to Protestant Dissenting Ministers*," republished in 1775, by Mr. Orton; of a pamphlet addressed to the members of his own profession; and of some admirable letters, which have been published in Mr. Stedman's collection of letters to and from Dr. Doddridge, and which have been thought worthy of being selected as specimens of epistolary composition, by Dr. Knox, in his *Elegant Extracts*. She was grand daughter to the Rev. Daniel Neal, A. M., the author of the *History of the Puritans*, &c. and great-niece to Dr. Nathaniel Lardner, whose laborious and erudite researches into the early history of the Christian Church, and whose cautious but free inquiry into the doctrines of Christianity, have given him a rank among the most eminent of ecclesiastical writers. From principle as well as from education she was a Protestant Dissenter; firm and inflexible in the path of duty; and religious without bigotry or party spirit. She had a very decided objection to every party denomination. "I am a Christian," she would say, "and acknowledge no other leader than Christ;" and though she agreed in sentiment with those who call themselves Unitarians, she objected to the term; for she justly observed that Jews and Mahometans were Unitarians though not Christians. She was a strenuous advocate for a regular attendance on public worship, and recommended the duty not only by precept, but also by her own example. She frequently spoke with regret of the number

of empty pews observable in many places of worship in the afternoon, which are crowded in the morning. Let those Dissenters who acknowledge that an attendance on public worship is a duty, and yet neglect it, reflect on the evil effects of their example, by discouraging both ministers and hearers. As she was exemplary in her observance of the public offices of the house of prayer, so she was consistent and liberal in her support of the place of worship which she frequented regularly, as indeed she was of other places of worship which she attended occasionally. It is to be regretted that the faithful labours of many able Dissenting ministers are so ill requited, and that there are so many persons who will spend more upon one evening's amusement than they subscribe to a minister of the gospel for a year's instruction.

Mrs. Solly took a great interest in the Orphan Working School in the City Road, one of the few Dissenting Institutions in which the Three Denominations unite without distinction. She was on the Ladies' Committee from the first adoption of that arrangement. Those who have been present at the annual meetings, must recollect the impression apparently made upon the girls that were examined, by her questions and remarks.

Mrs. Solly was a woman of a quick apprehension, and of a vigorous and active mind, not easily dismayed, of a cheerful temper, and from system as well as constitution, disposed to look on the bright side of every thing, and to overlook or disregard the evils, that she might enjoy better the blessings of life. She had a deep sense of justice, and displayed a dignity as well as liberality in her benefactions, which excited respect as well as gratitude. As the parent of a numerous family, her conduct was exemplary, affectionate and strictly impartial. On the death of her husband,



to whom she was cordially attached, and with whom she had been united thirty-five years, she expressed the wish that her latter end might be like his. Her prayer was granted; they each lived to the advanced age of 77, beloved and respected by all who had the happiness of being connected with them, in the full possession of all their faculties, and exempt from those infirmities that are commonly the lot of advanced age. They each departed this life after an illness of only a few hours, sensible nearly to the last, and apparently without pain.

Well might the Psalmist say, "Mark the perfect, and behold the upright, for their end is peace." But it must not be forgotten by those who wish to die the death of the righteous, that they must strive to live like them. Our deceased friend was regular in her family and closet devotions to the close of life, and enjoined the same on her children.

Her remains were interred in the family vault at Walthamstow, and a sermon was preached, on occasion of her death, to her numerous family and a large assembly of friends, by the Rev. Mr. Jevons, in the Old or Presbyterian Meeting-House in that village.

1819. March 6, at the *Lydiat*, near *Bromsgrove*, Mr. JOHN CARPENTER, aged 78; also, on the third day after, at *Bromsgrove*, his brother, THOMAS CARPENTER, in the 64th year of his age, an extraordinary coincidence of mortality. They were descended from a family which has been very respectable in the neighbourhood of Bromsgrove for more than a century past, and rather numerous, but which, by removals and deaths, is now nearly extinct in that neighbourhood. Neither of them had been married. Mr. John Carpenter was at one time the owner of much landed property in Worcestershire. He is well known to have been a person of extraordinary generosity of temper, so much so as to have been very prejudicial to his own interest. If worldly circumstances sometimes involved him in differences with his fellow-men, he was always a very peaceable member of the religious society to which he belonged.\* He and his brother always exercised the most perfect Christian candour and charity to all who differed never so widely from themselves in religious sentiments. That liberty

with which all are made free, they had learnt to perfection, an attainment by no means universal, nor of small account in the Christian character.

Mr. Thomas Carpenter was universally and most deservedly respected by all who knew him, on account of his extraordinary meekness, gentleness and kindness of temper, and his inflexible integrity and virtue. Few can contemplate his character without learning something to meliorate their own. He was a kind and sincere friend, very good to his domestics and servants, hospitable in his house, and a father to the family to which he belonged. Till his last illness he was a constant attendant at the place of worship begun by Mr. Spilsbury, the ejected minister of Bromsgrove. His loss is very sensibly felt by the religious society with which he was connected, as well as by his other friends. The long and tedious illness with which he was afflicted, he bore with the Christian meekness and patience characteristic of himself. The last words which he spoke in this life were, "My trust is in the Lord." "Blessed is the man that maketh the Lord his trust."

Mr. John and Mr. Thomas Carpenter were brothers to the late Rev. Benjamin Carpenter of Stourbridge, and uncles to the Rev. Dr. Carpenter of Bristol, and the Rev. Benjamin Carpenter of Leeds.

V. V.

On the 19th ult. at Winchester, in the 22d year of his age, Lieut. HENRY M'DERMOTT, of the 9th Regiment of Foot, second son of Lieut-Colonel M'Dermott, of the Royal Military College, Sandhurst, Berks. He was a young man whose placid disposition, conciliating manners, and exemplary conduct, obtained him the esteem and respect of all his acquaintance: to his disconsolate parents and immediate relatives his loss is irreparable, and his early death will be long a subject of the deepest regret to his numerous friends and brother officers, whose heartfelt concern was so conspicuously manifested at Winchester, from whence the regiment recently marched for embarkation to the West Indies, having cherished a hope, that had he been enabled to proceed, the sea voyage and change of climate might have given a favourable turn to the pulmonary complaint under which he laboured. His remains were interred in the Cathedral Church-yard of Winchester with military honours, his beloved and respected father being chief mourner.

\* The Presbyterian at Bromsgrove.

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A Discourse delivered in the Presbyterian Chapel, Rotherham, the Sunday subsequent to the late Methodist Missionary Meeting held in that Town, addressed to all Christians, and recommending Brotherly Union and Charity. By the Rev. J. Brettell. 1s.

## CORRESPONDENCE.

Communications have been received from Messrs. Cogan; J. Read; Maxon; and D.; J. C.; Clericus; and An Occasional Lay Preacher.

We have to acknowledge also some articles of Review, which, together with other matter, are excluded from the present Number by the copiousness of the Religious Intelligence.

Mr. Samuel Fennell, whose strangely incorrect letter was inserted p. 303, has sent us another communication, different from that which is already printed, and which he insists is "a true copy of the original, verbatim." If by the *original* he means the manuscript sent to this Work, we can only say this is *somewhat too much*. The letter, as it now stands in the Monthly Repository, is a true *verbatim et literatim* copy of his communication, as our printer will, if he require it, give him assurance. We are answerable only for the punctuation, and the brackets and inverted commas in the quotation, by which we vainly tried to make sense of the paper. Some blame attaches to us we confess for admitting such a paper into our Work, but the truth is, that seeing on a first glance that it consisted chiefly of an extract from Barclay, we numbered it for insertion without reading it through. It was after its return from the printer's, with his marks of surprise and inquiry, that we discovered its incorrectness, and inserted the commas, &c., before described, and the note signed E.D. at the end. Mr. Fennell is only an accidental reader of the Monthly Repository, but if he will consult any of our subscribers at Bury, he will probably be informed that we are not accustomed to alter communications in order to make them into nonsense, and that we could have no motive for doing so in the present case, his opinion being nearly our own. That Mr. Fennell, however, may have the advantage of his *second thoughts*, we will insert his *corrected paper* in the next Number.